TAFSIR IBN KATHIR
(ABRIDGED)

The Qur'an is the revelation of Allah's Own Words for the guidance of His creatures. Since the Qur'an is the primary source of Islamic teachings, the correct understanding of the Qur'an is necessary for every Muslim. The Tafsir of Ibn Kathir is the most renowned and accepted explanation of the Qur'an in the entire world. In it one finds the best presentation of Hadiths, History, and scholarly commentary. Darussalam is proud to present for the first time this abridged version of Tafsir Ibn Kathir, which is free from unauthentic Hadiths.
TAFSIR
IBN KATHIR
(ABRIDGED)
VOLUME 7

(Surat An-Nur to Surat Al-Ahzab, Verse 50)
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ABRIDGED BY
A GROUP OF SCHOLARS UNDER THE SUPERVISION OF
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DARUSSALAM
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In the Name of Allâh
The Most Beneficent, the Most Merciful
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Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsîr of Ibn Kathîr

Reports from the Companions of the Messenger of Allâh ﷺ

Reports that are attributed to the companions of Allâh’s Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur’ân. As for those quotes that Ibn Kathîr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathîr.

Incomplete Chains of Narration

The following is a list of common incomplete chains of narrations that Al-Ḥâfîẓ Ibn Kathîr often quotes.

– ‘Ali bin Abî Ṭalḥah (Al-Wâlibî) reported that Ibn ‘Abbâs said...
– (‘Aṭiyah) Al-‘Awfi reported that Ibn ‘Abbâs said...
– Aḍ-Ḍahhâk from Ibn ‘Abbâs.
– As-Suddî reported from Abu Mâlik and Abu Ṣâliḥ from Ibn ‘Abbâs, Ibn Mas‘ûd and [or] some men among the companions.
– Al-Ḥasan Al-Baṣrî reporting from or about the Prophet ﷺ.
– Qatâdah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of Hadîth. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

Reports from the Followers of the Companions and those who Follow them

The following is a list of those who did not see the Prophet
but they report from companions of the Prophet ﷺ, while often they themselves are quoted for Tafsir. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathir. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.


Other Scholars After the Companions

The following are some scholars that Ibn Kathir often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his companions, or circumstances surrounding the Qur'an's revelation, are not to be considered as important as authentically narrated texts.

The Tafsīr of Sūrat An-Nūr
(Chapter - 24)
Which was Revealed in Al-Madinah

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. A Sūrah which We have sent down and which We have enjoined (Faraḍnāhā), and in it We have revealed manifest Āyāt, that you may remember.

2. The Zāniyyah and the Zāni, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allāh, if you believe in Allāh and the Last Day. And let a party of the believers witness their punishment.
The Importance of Sūrat An-Nūr

«A Sūrah which We have sent down»

Here Allāh is pointing out the high esteem in which He holds this Sūrah, which is not to say that other Sūrahs are not important.

«and which We have enjoined,» Mujāhid and Qatādah said, “This means: We have explained what is lawful and unlawful, commands and prohibitions, and the prescribed punishments.”[1] Al-Bukhārī said, “Those who read it: Faraḍnāhā, say that it means: “We have enjoined them upon you and those who come after you.”[2]

«وَلَا تَفْحِدُواٰ لَهُمْ سَعْدَةٌ»

«and in it We have revealed manifest Āyāt,» means, clearly explained,

«أُلْتَمِّسْ نَذُكَارَتُكُمْ»

«that you may remember.»

The Explanation of the Prescribed Punishment for Zinā (Illicit Sex)

Then Allāh says:

«فَالَاثَّانَى رَأَبْنَاهَا فَلَبِينَاهَا وَرَبِّي يَدَّعُونَ»

«The Zāniyāh and the Zāni, flog each of them with a hundred stripes.»

This honorable Āyah contains the ruling on the law of retaliation for the person who commits illegal sex, and details of the punishment. Such a person will either be unmarried, meaning that he has never been married, or he will be married, meaning that he has had intercourse within the bounds of a lawful marriage, and he is free, adult and of sound mind. As for the virgin who is unwedded, the prescribed

punishment is one hundred stripes, as stated in this Āyah. In addition to this he is to be banished from his homeland for one year, as was recorded in the Two Ṣaḥīḥs from Abu Hurayrah and Zayd bin Khālid Al-Juhani in the Ḥadīth about the two bedouins who came to the Messenger of Allāh ﷺ. One of them said, "O Messenger of Allāh, this son of mine was employed by this man, and committed Zīnā with his wife. I paid a ransom with him on behalf of my son one hundred sheep and a slave-girl, but when I asked the people of knowledge, they said that my son should be given one hundred stripes and banished for a year, and that this man's wife should be stoned to death." The Messenger of Allāh ﷺ said:

وَالَّذِي نَفَسَ بِهِمَا لَأَفْضِلُ بَيْنَكُمَا بِكِتَابِ اللَّهِ الْمَطَالِبِ، أَوَلِيدُهُ وَالْخَطْمُ رَبّ عَلَيْكُمُ، وَعَلَى ابْنِكَ جَلَّدٌ بَالَغٌّ وَتَغْرِيبٌ غَامِلٍ، وَاعْفُوْنِي أَيُّهَا الْأَزْبَجُ! - لَزَجْلِي مِن أَشْلَمٍ - إِلَى امْرَاءِ هَذَا، إِنَّمَا اعْتَزَؤُ فَأَزْجَعْهَا.

"By the One in Whose Hand is my soul, I will judge between you both according to the Book of Allāh. Take back the slave-girl and sheep, and your son is to be given one hundred stripes and banished for one year. O Unays - he said to a man from the tribe of Aslam - go to this man's wife, and if she confesses, then stone her to death."

Unays went to her and she confessed, so he stoned her to death.[1]

This indicates that if the person who is guilty of illegal sex is a virgin and unmarried, he should be banished in addition to being given one hundred stripes. But if married, meaning he has had intercourse within the bounds of lawful marriage, and he is free, adult and of sound mind, then he should be stoned to death.

Imām Mālik recorded that 'Umar, may Allāh be pleased with him, stood up and praised and glorified Allāh, then he said; "O people! Allāh sent Muḥammad ﷺ with the truth, and revealed to him the Book. One of the things that was revealed to him was the Āyah of stoning to death, which we have recited and

understood. The Messenger of Allāh ﷺ carried out the punishment of stoning and after him we did so, but I am afraid that as time goes by, some will say that they did not find the Āyah of stoning in the Book of Allāh, and they will go astray because they abandoned one of the obligations revealed by Allāh. Stoning is something that is prescribed in the Book of Allāh for the person – man or woman – who commits illegal sex, if he or she is married, if decisive evidence is produced, or if pregnancy results from that, or if they confess to it.\[^1\] It was also recorded in the Two Şaḥīḥs in the lengthy Ḥadīth of Mālik, from which we have quoted briefly only the portion that is relevant to the current discussion.\[^2\]

**Do not feel pity for Them when carrying out the Prescribed Punishment**

\[
\text{‘Let not pity withhold you in their case, in a punishment prescribed by Allāh.’}
\]

Meaning, with a ruling prescribed by Allāh. So the meaning of the Āyah is: “Do not feel too sorry for them where the laws of Allāh are established.” This does not mean that we should not naturally feel pity when carrying out the punishment. What is prohibited here is the kind of pity that may make the judge ignore the punishment altogether. This is what is not permitted for the judge.

Mujāhid said,

\[
\text{‘Let not pity withhold you in their case, in a punishment prescribed by Allāh.’}
\]

“If the matter is taken to the ruling authority, the punishment has to be carried out and cannot be stopped.” This was also narrated from Sa‘īd bin Jubayr and ‘Atā’ bin Abi Rabāh.\[^3\] It was recorded in a Ḥadīth:

\[
	ext{‘تَعَافَوْا الأَخْدَودَ وَبِيَكُمْ، فَمَا بَلَغَهُ من حُدُودَةَ فَقَدْ وَجَبَ.’}
\]

\[^1\] Muwattā’ 2:823.


\[^3\] Al-Baghawi 3:321.
Compromise with the matter of prescribed punishment mutually sorting it out among yourselves, for once a matter where the prescribed punishment is required reaches me, I am obliged to carry it out.\footnote{1}

Allāh’s saying:

«إِنْ كُنْتُمْ تُطَهِّرُونَ إِلَّا بِأَنفُسِكُمْ وَآلَيْمَكُمْ»

«if you believe in Allāh and the Last Day.»

means, then do that, carry out the punishments on those who commit illegal sex, and strike them hard without causing any wound, so that he and others like him will be deterred by the terror of that.

In Al-Musnad, it was recorded that one of the Companions said, “O Messenger of Allāh, when I slaughter a sheep I feel pity for it.” He said,

«وَلَكَ فِي ذَلِكَ أَجْرٌ»

«You be rewarded for that.»\footnote{2}

Carry out the Prescribed Punishment in Public

«وَلَبِثْنَا عَلَيْنِهَا سَلَيْتًا مِنْ الْمُؤْمِنِينَ»

«And let a party of the believers witness their punishment.»

This is more humiliating for the people who are guilty of illegal sex, if they are flogged in front of the people. This is because it is more effective as a deterrent and it conveys the sense of scandal and rebuke. Al-Ḥasan Al-Ġasrī said,

«وَلَبِثْنَا عَلَيْنِهَا سَلَيْتًا مِنْ الْمُؤْمِنِينَ»

«And let a party of the believers witness their punishment.»

“Publicly.”

«لَوْ خَلَقْتُ مِنْ رَجُلٍ لَا يَكُنْ إِلَّا زَانيَةٌ أَوْ مَشْرِكَةٌ وَلَا يَكُنْهَا إِلَّا رَأَى أَوْ مَسْرُوقٌ وَسُرِيعُ ذَلِكَ عَلَى الْمُؤْمِنِينَ»

«3. The Zāni marries not but a Zāniyah or a Mushrikah; and the Zāniyah, none marries her except a Zāni or a Mushrik.»

\footnote{1}{Abū Dāwūd 4:540.}
\footnote{2}{Aḥmad 5:34. The wording varies slightly.}
Such a thing is forbidden to the believers.

Here Allāh tells us that the Zānī (male who is guilty of illegal sex) does not have intercourse except with a Zāniyāh (female who is guilty of illegal sex) or a Mushrikah (female idolator), meaning that no one would go along with him in this action except a sinful woman who is also guilty of Zīnā, or a Mushrikah who does not think it is unlawful. By the same token,

«وَالَّذِينَ لَا يَكَسُوهُنَّ إِلَّا ذُنُبُوا مَنْ أُخْلِصَ مِنْهُمَّ»

«(and the Zāniyāh, none marries her except a Zānī) a sinful man who is guilty of fornication»

«أَوْ مَشْرِكٌ» (a man) who does not think it is unlawful.

«وَسَمِعْتُ ذَلِكَ عَلَى الْعَلِيَّينَ»

«(Such a thing is forbidden to the believers.)»

meaning, indulging in this, or marrying prostitutes, or marrying chaste women to immoral men. Qatādah and Muqātīl bin Ḥayyān said: “Allāh forbade the believers from marrying prostitutes.”[1] This Āyah is like the Āyah (about marrying slave-girls):

«مَعْصِبَةً غَيْرَ مَسْتَفْعَحَةٍ وَلَا مَسْتَحْضَرَةٍ أَخَذُونَ»

«(they should be chaste, not committing illegal sex, nor taking boyfriends.)» [4:25]

And His saying:

«مَعْصِبَةً غَيْرَ مَسْتَفْعَحَةٍ وَلَا مَسْتَحْضَرَةٍ أَخَذُونَ» [5:5].

Imām Ahmad recorded that ‘Abdullāh bin ‘Amr, may Allāh be pleased with him, said that a man among the believers asked the Messenger of Allāh ﷺ for permission (to marry) a woman known as Umm Mahzūl, who used to commit adultery, and who had stated the condition that she should spend on him.

So he asked the Messenger of Allâh ﷺ for permission, or he mentioned the matter to him. The Messenger of Allâh ﷺ recited to him:

«أَلَمْ يَنْتَهِي الَّذِي يُقَبِّلُ الْوَزْيَةَ وَالْمُشْرِكَةَ إِلَّا أَنْ يَأْتِيَ وَيُنُفِّقَ مَثْلَهُ عَلَى ٱلْمَلَّىٰٓ»

(The Zâni marries not but a Zâniyah or a Mushrikah; and the Zâniyah, none marries her except Zâni or a Mushrik. Such a thing is forbidden to the believers.» [24:3]

Ibn Abî Hatîm recorded that Abû Hurayrah ﷺ said,

«لا يَنْتَهِي الَّذِي يُقَبِّلُ الْوَزْيَةَ إِلَّا مَثْلُهُ»

«A Zâni who has been flogged should not marry anyone except someone who is like him.»

A similar report was recorded by Abu Dâwud in his Sunan.[1]

«وَأَلْبِسْهَا ثَيَابَهَا وَبُلْحَةٍ نَفْسِهَا وَأَنْفُسُهَا وَأَطْلُقْهَا مَثْلَهَا وَأَطْلُقْهَا مَثْلَهَا أُبَىٰ وَأَلْبِسْهَا ثَيَابَهَا تَحْيَىٰ وَأَطْلُقْهَا مَثْلَهَا»

«4. And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the rebellious.»

«5. Except those who repent thereafter and do righteous deeds; (for such) verily, Allâh is Oft-Forgiving, Most Merciful.»

The Prescribed Punishment for slandering Chaste Women

This Āyah states the prescribed punishment for making false accusations against chaste women, i.e., those who are free, adult and chaste. If the person who is falsely accused is a man, the same punishment of flogging also applies. If the accuser produces evidence that what he is saying is true, then the punishment does not apply. Allâh said:

«وَأَنْفُسُهَا وَأَطْلُقْهَا مَثْلَهَا وَأَطْلُقْهَا مَثْلَهَا»

«and produce not four witnesses, flog them with eighty stripes,»

and reject their testimony forever. They indeed are the rebellious. »

If the accuser cannot prove that what he is saying is true, then three rulings apply to him: (firstly) that he should be flogged with eighty stripes, (secondly) that his testimony should be rejected forever, and (thirdly) that he should be labelled as a rebellious who is not of good character, whether in the sight of Allāh or of mankind.

**Explaining the Repentance of the One Who makes a False Accusation**

Then Allāh says:

"Except those who repent thereafter and do righteous deeds; (for such) verily, Allāh is Oft-Forgiving, Most Merciful. »

This exception refers to the second and third rulings mentioned above. The flogging has been carried out regardless of whether he repents or persists, and after that there is no further punishment, as is agreed among the scholars. If he repents, then his testimony may be accepted, and he is no longer to be regarded as a rebellious. This was the view of Sa‘īd bin Al-Musayyib – the leader of the Tābi‘īn[1] – and also a group among the Salaf.[2]

Ash-Sha‘bī and Aḥ-Dāḥak said, “His testimony cannot be accepted even if he does repent, unless he himself admits that he said something false, in which case his testimony may be accepted.”[3] And Allāh knows best.

46. And for those who accuse their wives, but have no

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[1] Referring to the generation after the Companions.
witnesses except themselves, let the testimony of one of them be four testimonies by Allāh that he is one of those who speak the truth.

"7. And the fifth (testimony); invoking of the curse of Allāh on him if he be of those who tell a lie.

"8. But she shall avert the punishment from her, if she bears witness four times by Allāh, that he is telling a lie.

"9. And the fifth; should be that the wrath of Allāh be upon her if he speaks the truth.

"10. And had it not been for the grace of Allāh and His mercy on you! And that Allāh is the One Who forgives and accepts repentance, the All-Wise.

Details of Al-Li‘ān

This Āyah offers a way out for husbands. If a husband has accused his wife but cannot come up with proof, he can swear the Li‘ān (the oath of condemnation) as Allāh commanded. This means that he brings her before the Imām and states what he is accusing her of. The ruler then asks him to swear four times by Allāh in front of four witnesses

"إِنَّمَا أَنْزَيْتُ الْعَزْمَ عَلَيْهِنَّ إِن كَانْ مِنَ الْكَحْرِاءِينَ

that he is one of those who speak the truth in his accusation of her adultery.

وَقَالَتْهُمُ الْعَنيَّةُ أَنْ أَعْقَبَ اللَّهُ عَلَيْهِنَّ إِن كَانَ مِنَ الْكَحْرِاءِينَ

"And the fifth; the invoking of the curse of Allāh on him if he be of those who tell a lie.

If he says that, then she is divorced from him by the very act of this Li‘ān; she is forever forbidden for him and he must give her Mahr to her. The punishment for Zinā should be carried out on her, and nothing can prevent the punishment except if she also swears the oath of condemnation (Li‘ān) and swears by Allāh four times that he is one of those who lied, i.e., in what he is accusing her of;

وَقَالَتْهُمُ الْعَنيَّةُ أَنْ عَقَبَ اللَّهُ عَلَيْهِنَّ إِن كَانَ مِنَ الْكَحْرِاءِينَ

"And the fifth; should be that the wrath of Allāh be upon her if he speaks the truth."
Allāh says:

«But she shall avert the punishment» meaning, the prescribed punishment.

«if she bears witness four times by Allāh, that he is telling a lie. And the fifth; should be that the wrath of Allāh be upon her if he speaks the truth.»

The wrath of Allāh is mentioned specially in the case of the woman, because usually a man would not go to the extent of exposing his wife and accusing her of Zinā unless he is telling the truth and has good reason to do this, and she knows that what he is accusing her of is true. So in her case the fifth testimony calls for the wrath of Allāh to be upon her, for the one upon whom is the wrath of Allāh, is the one who knows the truth yet deviates from it.

Then Allāh mentions His grace and kindness to His creation in that He has prescribed for them a way out of their difficulties. Allāh says:

«And had it not been for the grace of Allāh and His mercy on you!»

meaning, many of your affairs would have been too difficult for you,

«And that Allāh is the One Who forgives and accepts repentance,»

means, from His servants, even if that comes after they have sworn a confirmed oath.

«the All-Wise.» in what He prescribes and commands and forbids. There are Hadīths which explain how we are to put this Āyah into effect, why it was revealed and concerning whom among the Companions it was revealed.
The Reason why the Āyah of Li‘ān was revealed

Imām Aḥmad recorded that Ibn ‘Abbās said: “When the Āyah

was revealed, Sa‘d bin Ubādah, may Allāh be pleased with him, – the leader of the Anṣār – said, ‘Is this how it was revealed, O Messenger of Allāh?’ The Messenger of Allāh ﷺ said:

 ויִכְרְזִי אֶל לָא אֵלֵּבֶן בְּנָשָׁעֲנִים וְאָסֶּרֶנָּה בַּגִּלְגָּלָה אַל שָׁאֵלֶנָּהךָ פָּנֵיהּ

“O Anṣār, did you hear what your leader said?”

They said, ‘O Messenger of Allāh, do not blame him, for he is a jealous man. By Allāh, he never married a woman who was not a virgin, and he never divorced a woman but none of us would dare to marry her because he is so jealous.’ Sa‘d said, ‘By Allāh, O Messenger of Allāh, I know that it (the Āyah) is true and is from Allāh, but I am surprised. If I found some wicked man lying down with my wife, should I not disturb him until I have brought four witnesses? By Allāh, he would have finished what he was doing before I could bring them!’ A little while later, Hilāl bin Umayyah – one of the three whose repentance had been accepted[1] – came back from his lands at night and found a man with his wife. He saw with his own eyes and heard with his own ears, but he did not disturb him until the morning. In the morning he went to the Messenger of Allāh ﷺ and said, ‘O Messenger of Allāh, I came to my wife at night and found a man with her, and I saw with my own eyes and heard with my own ears.’ The Messenger of Allāh ﷺ did not like what he had said and got very upset. The Anṣār gathered around him and said, ‘We were being tested by what Sa‘d bin Ubādah said, and now the Messenger of Allāh ﷺ will punish Hilāl bin Umayyah and declare his testimony before people to be unacceptable.’ Hilāl said: ‘By Allāh, I hope that

[1] See volume four, the Tafsīr of Sūrat At-Tawbah (9:118).
Allāh will make for me a way out from this problem.’ Hilāl said, ‘O Messenger of Allāh, I see how upset you are by what I have said, but Allāh knows that I am telling the truth.’ By Allāh, the Messenger of Allāh  wanted to have him flogged, but then Allāh sent revelation to His Messenger  When the revelation came upon him, they knew about it from the change in his face, so they would leave him alone until the revelation was finished. Allāh revealed the Āyah:

<And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies by Allāh…>

Then the revelation was finished and the Messenger of Allāh  said,

أَنْبِيِّرْنَا بِهِ لِلَّهِ وَهُوَ أَبْيَاضُ الْيَتْمِينَ.

‘Rejoice, O Hilāl, for Allāh has made a way out for you.’

Hilāl said, ‘I had been hoping for this from my Lord, may He be glorified.’ The Messenger of Allāh  said:

أَوْبَيِّلْنَا إِلَيْهَا

‘Send for her.’

So they sent for her and she came. The Messenger of Allāh  recited this Āyah to them both, and reminded them that the punishment of the Hereafter is more severe than the punishment in this world. Hilāl said, ‘By Allāh, O Messenger of Allāh, I have spoken the truth about her.’ She said, ‘He is lying.’ The Messenger of Allāh  said,

لاَ أُبِينَنَا بِبَنِيَتِهَا

‘Make them both swear the Li’ān.’

So Hilāl was told, ‘Testify.’ So he testified four times by Allāh that he was one of those who speak the truth. When he came to the fifth testimony, he was told, ‘O Hilāl, have Taqwā of Allāh, for the punishment of this world is easier than the punishment of the Hereafter, and this will mean that the punishment will be inevitable for you.’ He said, ‘By Allāh, Allāh will not punish me for it, just as He has not caused me
to be flogged for it.' So he testified for the fifth time that the curse of Allāh would be upon him if he was telling a lie. Then it was said to his wife, 'Testify four times by Allāh that he is telling a lie.' And when his wife reached the fifth testimony, she was told, 'Have Taqwā of Allāh, for the punishment of this world is easier than the punishment of the Hereafter, and this will mean that the punishment will be inevitable for you.' She hesitated for a while, and was about to admit her guilt, then she said: 'By Allāh, I will not expose my people to shame, and she swore the fifth oath that the wrath of Allāh would be upon her if he was telling the truth.'

Then the Messenger of Allāh ﷺ separated them, and decreed that her child should not be attributed to any father, nor should the child be accused, and whoever accused her or her child, they would be subject to punishment. He also decreed that [Hilāl] was not obliged to house her or feed her, because they had not been separated by divorce, nor had he died and left her a widow. He said,

ٌٓاَنَّ ٍجَاءَتُ يِبَّ أًصِيبَتِهِ [أُرَنْسِخَ] حَفَّرُ السَّاْقِيِّينَ، فَثُمَّ لَهَلََلَُ، َوَإِنْ جَاءَتُ يِبَّ أَوْزِقَ

ٌٓاَنَّ ٍجَاءَتُ يِبَّ أَوْزِقَ [أُرَنْسِخَ] حَفَّرُ السَّاْقِيِّينَ، فَثُمَّ لَهَلََلَُ، َوَيُوْمَئِذِي يِبَّ أَرْشَيْتُ يِبَّ

"If she gives birth to a red-haired child (with skinny thighs) and thin legs, then he is Hilāl’s child, but if she gives birth to a curly-haired child with thick legs and plump buttocks, then this is what she is accused of." 

She subsequently gave birth to a child who was curly-haired with thick legs and plump buttocks, and the Messenger of Allāh ﷺ said,

َٓاَكُنَّ لَيْ رُبَّتَا يَا شَآْنَ،

"Were it not for the oath that she swore, I would deal with her.""

Ikrimah said, “The child grew up to become the governor of Egypt, and he was given his mother’s name and was not attributed to any father.” Abu Dāwūd recorded a similar but briefer report.\footnote{Abu Dāwūd 2:688.} 

This Ḥadīth has corroborating reports in the books of Ṣahīḥ
and elsewhere, with many chains of narration, including the report narrated by Al-Bukhārī from Ibn ‘Abbās, that Hilāl bin Umayyah accused his wife before the Prophet ﷺ with Sharīk bin Saḥmā’. The Prophet ﷺ said,

"Evidence or the punishment on your back."

He said, “O Messenger of Allāh, if any one of us saw a man with his wife, how could he go and get evidence?” The Prophet ﷺ again said,

"Evidence otherwise the punishment on your back."

Hilāl said, “By the One Who sent you with the truth! I am telling the truth and Allāh will reveal something that will protect my back from the punishment.” Then Jibrīl came down and brought the revelation,

«And for those who accuse their wives.»

Then he recited until he reached:

«that he is one of those who speak the truth» [24:6].

When the revelation had finished, the Prophet ﷺ sent for them both. Hilāl came and gave his testimony, and the Prophet ﷺ said,

«Allāh knows that one of you is lying. Will one of you repent?»

Then she stood up and gave her testimony, and when she reached the fifth oath, they stopped her and said, “If you swear the fifth oath and you are lying, the curse of Allāh will be inevitable.” Ibn ‘Abbās said, “She hesitated and kept quiet until we thought that she had changed her mind, then she said, ‘I will not dishonor my people today’, and she went ahead. Then the Messenger of Allāh ﷺ said,

«أبصروها، فإن جاءت به أخلَّف العينين سدِّين الألْثَينَينَ خذَّلَيْنَ الشَّاقِينَ، فهَنَّى لِشرَيكِ»
Wait until she gives birth, and if she gives birth to a child whose eyes look as if they are ringed with kohl and who has plump buttocks and thick legs, then he is the child of Sharīk bin Sahmā'.

She gave birth to a child who matched this description, and the Prophet said,

"Woe to one who calls against the unseen of Allah!" (24:57)

"Were it not for the Book of Allah, I would deal with her."

This version was recorded only by Al-Bukhārī, but the event has been narrated with additional chains of narration from Ibn ‘Abbās and others.

Imām Ahmad recorded that Sa‘īd bin Jubayr said: During the governorship of Ibn Az-Zubayr I was asked about the couple who engage in Li‘ān, and whether they should be separated, and I did not know the answer. I got up and went to the house of Ibn ‘Umar, and said, “O Abu ‘Abdur-Rahmān, should the couple who engage in Li‘ān be separated?” He said, “Subhān Allah, the first one to ask about this was so-and-so the son of so-and-so. He said, ‘O Messenger of Allah, what do you think of a man who sees his wife committing an immoral sin? If he speaks he will be speaking about something very serious, and if he keeps quiet he will be keeping quiet about something very serious.’ [The Prophet ] kept quiet and did not answer him. Later on, he came to him and said, ‘What I asked you about is something with which I myself being tested with.’

Then Allah revealed the Āyāt,

“And for those who accuse their wives, until he reached:

That the wrath of Allah be upon her if he speaks the truth."

[1] Fath Al-Bāri 8:303
He started to advise the man and remind him about Allâh, and told him that the punishment of this world is easier than the punishment of the Hereafter. The man said: ‘By the One Who sent you with the truth, I was not telling you a lie.’ Then the Prophet ﷺ turned to the woman and advised the woman and reminded her about Allâh, and told her that the punishment of this world is easier than the punishment of the Hereafter. The woman said, ‘By the One Who sent you with the truth, he is lying.’ So [the Prophet ﷺ] started with the man, who swore four times by Allâh that he was one of those who speak the truth, and swore the fifth oath that the curse of Allâh would be upon him if he were lying. Then he turned to the woman, who swore four times by Allâh that he was lying, and swore the fifth oath that the wrath of Allâh would be upon her if he was telling the truth. Then he separated them.²¹ It was also recorded by An-Nasâ’î in his Tafsîr,²² and by Al-Bukhâri and Muslim in the Two Sahîhs.³

²¹ Ahmad 2:19.
²² An-Nasâ’î in Al-Kubrâ 6:414.
11. Verily, those who brought forth the slander are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.

Al-Iṣfāḥ (the Slander)

The next ten Ayāt were all revealed concerning 'Ā‘ishah, the mother of the believers, may Allāh be pleased with her, when the people of slander and falsehood among the hypocrites made their accusations against her and spread lies about her. Allāh became jealous on her behalf and on behalf of His Prophet ﷺ, and revealed her innocence to protect the honor of the Messenger of Allāh ﷺ. He said:

«أَنَّ اِلَّذِينَ سَأَلُوْاْ الْأَصَابِيْعَ عَصْبَةً يَنْخُرُونَ»

«Verily, those who brought forth the slander are a group among you.»

meaning they were not one or two, but a group. Foremost among this group was ‘Abdullāh bin Ubayy bin Sa‘ūl, the leader of the hypocrites, who fabricated the lie and whispered it to others, until some of the Muslims started to believe it, and others thought it might be possible and began to talk about it. This is how matters remained for almost a month, until Qur‘ān was revealed. This is reported in Šāhīh Ḥadīths.

Imām Aḥmad recorded that Az-Zuhri said: Sa‘īd bin Al-Musayyib, ‘Urwhah bin Az-Zubayr, ‘Alqamah bin Waqqās and Ubaydullāh bin ‘Abdullāh bin ‘Utbah bin Mas‘ūd told me about the story of ‘Ā‘ishah, the wife of the Prophet ﷺ, when the people of the slander said what they said about her, and Allāh declared her innocence. Each of them told something about the story, and some of them knew more details than others or had memorized more than others. I learned the story from each of them, who had heard it from ‘Ā‘ishah herself, and what one told me confirmed what the others said. They mentioned that ‘Ā‘ishah, may Allāh be pleased with her, the wife of the Prophet ﷺ, said: “When the Messenger of Allāh ﷺ
wanted to go on a journey, he would cast lots among his wives, and the one whose lot was drawn would go with him.”

‘A’ishah, may Allâh be pleased with her, said, “So he drew lots among us with regard to a campaign he was going out on, and mine was drawn, so I went out with the Messenger of Allâh ﷺ. This was after the commandment of Hijâb had been revealed, so I traveled in my howdah and stayed in it when we camped. We traveled until the Messenger of Allâh ﷺ completed his campaign, then we returned. As we were approaching Al-Madinah, we paused for a while, then they announced that the journey was to be resumed. When I heard this, I walked quickly away from the army to answer the call of nature, then I came back to my howdah. Then I put my hand to my chest and noticed that a necklace of mine that was made of onyx and cornelian had broken, so I went back and looked for it, and was delayed because of that. In the meantime, the people who used to lift my howdah onto my camel came along and put it on the camel, thinking that I was inside. In those times women were more slender and not so heavy, they only ate mouthfuls of food. So the people did not think anything of the howdah being so light when they lifted it up, as I was a young woman. They set off, and I found my necklace after the army had moved on. Then I came back to the place where we had stopped, and I saw no one to call or answer. So I went to the place where I had been, thinking that the people would miss me and come back for me. While I was sitting there, I fell asleep.

Safwân bin Al-Mu‘aţţal Aş-Şulami Adh-Dhakwâni had rested during the night behind the army. Then he set out just before daybreak and reached the place where I was in the morning, where he saw the outline of a person sleeping. He came to me and recognized me when he saw me, as he had seen me before Hijâb was made obligatory for me. When he saw me and said ‘Truly, to Allâh we belong, and truly, to Him we shall return,’ I woke up, and covered my face with my Jilbâb (outer garment). By Allâh, he did not speak a word to me and I did not hear him say anything except ‘Truly, to Allâh we belong, and truly, to Him we shall return,’ until he brought his camel and made it kneel so that I could ride upon it, then he set out leading the camel until we caught up with the army at Zuhr time.
There are people who are doomed because of what happened to me, and the one who had the greater share therein was `Abdullāh bin Ubayy bin Salūl. When we came back to Al-Madinah, I was ill for a month, and the people were talking about what the people of the slander were saying, and I knew nothing about it. What upset me when I was ill was that I did not see the kindness I used to see on the part of the Messenger of Allāh ﷺ. When I was ill; he would just come in and say,

‘How is that (lady)?’

That is what upset me. I did not feel that there was anything wrong until I went out after I felt better, and Umm Misṭāḥ went out with me, walking towards Al-Manāshi‘, which is where we used to go to relieve ourselves, and we would not go out for that purpose except at night. This was before we had lavatories close to our houses; our habit was similar to that of the early Arabs in that we went out into the deserts to relieve ourselves, because we considered it troublesome and harmful to have lavatories in our houses. So I went out with Umm Misṭāḥ, who was the daughter of Abu Ruhm bin Al-Muṭṭalib bin ‘Abd Manāf, and her mother was the daughter of Sakhr bin ‘Āmir, the maternal aunt of Abu Bakr Aṣ-Ṣiddīq. Her son was Misṭāḥ bin Uthāthah bin ‘Abbād bin Al-Muṭṭalib. When we finished what we had to do, the daughter of Abu Ruhm Umm Misṭāḥ and I came back towards my house. Umm Misṭāḥ stumbled over her apron and said, ‘May Misṭāḥ be ruined!’ I said to her, ‘What a bad thing you have said! Are you abusing a man who was present at Badr?’ She said, ‘Good grief, have you not heard what he said?’ I said, ‘What did he say?’ So she told me what the people of the slander were saying, which made me even more ill.

When I returned home, the Messenger of Allāh ﷺ came in to me and greeted me, then he said,

‘How is that (lady)?’

I said to him, ‘Will you give me permission to go to my parents?’ At that time I wanted to confirm the news by hearing
it from them. The Messenger of Allâh ﷺ gave me permission, so I went to my parents and asked my mother, ‘O my mother, what are the people talking about?’ My mother said, ‘Calm down, for by Allâh, there is no beautiful woman who is loved by her husband and has co-wives but those co-wives would find fault with her.’ I said, ‘Subhân Allâh! Are the people really talking about that?’ I wept throughout the whole night until morning. My tears never ceased and I did not sleep at all, and morning came while I was still weeping. Because the revelation had ceased, the Messenger of Allâh ﷺ called ‘Ali bin Abi Ṭâlib and Usâmah bin Zayd, and consulted with them about divorcing his wife. As for Usâmah bin Zayd, he told the Messenger of Allâh ﷺ about what he knew of his wife’s innocence and his fondness for her. He said, ‘O Messenger of Allâh, she is your wife, and we do not know anything about her but good.’ But ‘Ali bin Abi Ṭâlib said, ‘O Messenger of Allâh, Allâh has not imposed restrictions on you, and there are plenty of other women besides her. If you ask her servant girl, she will tell you the truth.’ So the Messenger of Allâh ﷺ called Barîrah and said,

أَيُّ الْبَرَّةِ الْهَلَّ زَآئِبَ مِنْ شَيْءٍ؟ نِيَلَيْكُ مِنْ عَائِشَةُ؟

"O Barîrah, have you ever seen anything that might make you suspicious about 'A'ishah?"

Barîrah said to him, ‘By the One Who sent you with the truth, I have never seen anything for which I could blame her, apart from the fact that she is a young girl who sometimes falls asleep and leaves her family’s dough unprotected so that the domestic goats come and eat it.’

So then the Messenger of Allâh ﷺ got up and (addressed the people) and asked who could sort out ‘Abdullâh bin Ubayy bin Salûl for him. While he was standing on the Minbar, the Messenger of Allâh ﷺ said,

بَعْضُ الْمُلَمِّحِينَ مِنْ يُعْظُمُونَ بِنَجَالٍ قَدْ بَلَغَى أَدَاةً فِي أَهَلِّ بُطَيِّ، فَوَاللَّهِ مَا عَلَّمْتُ عَلَى أَهْلِي إِلَّا حِيَّاً، وَلَقَدْ ذَكَرَّوا رَجُلًا مَا عَلَّمْتُ عَلَى إِلَّا حِيَّاً، وَمَا كَانَ يُدْخِلُ عَلَى أَهْلِي إِلَّا مَعِينٍ

"O Muslims, who will help me against a man who has hurt me by slandering my family? By Allâh, I know nothing about my
family but good, and the people are blaming a man of whom I
know nothing except good, and he has never entered upon my
family except with me."

Sa’d bin Mu‘ādh Al-Anṣāri stood up and said, ‘O Messenger of
Allāh, by Allāh I will deal with him for you. If he is from (the
tribe of) Al-Aws, then I will cut off his head, and if he is from
our brothers of (the tribe of) Al-Khazraj, tell us what to do and
we will do it.’ Then Sa’d bin ‘Ubādah stood up. He was the
leader of Al-Khazraj, and he was a righteous man, but he was
overwhelmed with tribal chauvinism. He said to Sa’d bin Mu’ādh,
‘By Allāh, you will not kill him and you will never be
able to kill him.’ Then Usayd bin Hudayr, who was the cousin
of Sa’d bin Mu’ādh, stood up and said to Sa’d bin ‘Ubādah,
‘You are lying! By Allāh, we will kill him, and you are a
hypocrite arguing on behalf of the hypocrites!’

Then the two groups, Al-Aws and Al-Khazraj, started to get
angry and were about to come to blows, with the Messenger of
Allāh ﷺ standing there on the Minbar, trying to calm them
down until they became quiet, then the Messenger of Allāh ﷺ
also fell silent. On that day I kept on weeping so much, my
tears never ceased and I did not sleep at all. My parents
thought that my liver would burst from all that weeping. While
they were sitting with me and I was weeping, a woman of the
Anṣār asked for permission to see me. I let her in, and she sat
and wept with me. While we were in that state, the Messenger
of Allāh ﷺ came in, greeted us and sat down. He had never
sat with me since the rumors began, and a month had passed
by without any revelation coming to him concerning my case.
The Messenger of Allāh ﷺ recited the Tashahhud when he sat
down, then he said,

«أما بَعْدُ، يَا عَائِشَةُ فَإِنَّهُ قَدْ بَلَغَنِي عَنْكَ كَذَا وَكَذَا، إِفَّانَ كُنْتُ بُرْيَةً فَسَبَّرْنِي اللَّهُ
وَإِنَّكُنْتُ أَلَمْمَتْ بِذَنْبٍ فَأَشَفَقْرُي اللَّهُ تَمْ نُوْيَيْنِ إِلَيْهِ، إِفَّانَ الْعَبْدُ إِذَا اعْتَرَفَ بِذَنْبِهِ نَمَّ
تَابَ، نَابِ اللَّهُ عَلَيْهِ»

‘Thereafter, O ‘A’ishah, I have been told such and such a thing
about you, and if you are innocent, then Allāh will reveal your
innocence, but if you have committed a sin, then seek Allāh’s
forgiveness and turn in repentance to Him, for when a servant
confesses his sin and repents to Allāh, He accepts his
When the Messenger of Allah ﷺ finished what he had to say, my tears stopped completely and I no longer felt even one drop. Then I said to my father, ‘Answer the Messenger of Allah on my behalf.’ He said, ‘I do not know what I should say to the Messenger of Allah.’ So I said to my mother, ‘Answer the Messenger of Allah on my behalf.’ She said, ‘I do not know what I should say to the Messenger of Allah.’ So even though I was just a young girl who had not memorized much of the Qur’an, I said: ‘By Allah, I know that you have heard so much of this story that it has become planted in your minds and you believe it. So now if I tell you that I am innocent – and Allah knows that I am innocent – you will not believe me; but if I admit something to you – and Allah knows that I am innocent – you will believe me. By Allah, I cannot find any example to give you except for that which the Prophet Yusuf’s father said,

**تَفْصِیْلٌ مِّنْ حَكْمِ اللَّهِ وَلَدَيْنِ خَوْفٍ عَلَى مَا تَََّصِصُونَ**

> So (for me) patience is most fitting. And it is Allah Whose help can be sought against that (lie) which you describe [12:18].

Then I turned my face away and lay down on my bed. By Allah, at that point I knew I was innocent and that Allah would prove my innocence because I was innocent, but by Allah, I did not think that Allah would reveal Qur’an that would be forever recited concerning my situation, because I thought of myself as too insignificant for Allah to reveal anything concerning me. But I hoped that the Messenger of Allah ﷺ would see a dream in which Allah would prove my innocence. By Allah, the Messenger of Allah ﷺ did not move from where he was sitting and no one left the house before Allah sent down revelation to His Prophet ﷺ, and he was overtaken by the state that always overtook him when the revelation came upon him, until drops of sweat like pearls would run down him, even on a winter’s day; this was because of the heaviness of the words which were being revealed to him. When that state passed – and the Messenger of Allah ﷺ was smiling – the first thing he said was,
"Be glad O 'A'ishah, Allah has declared your innocence."

My mother said to me, 'Get up and go to him.' I said, 'By Allah, I will not go to him and I will not give praise to anyone except Allah, may He be glorified, for He is the One Who has proven my innocence.' So Allah revealed:

"Verily, those who brought forth the slander are a group among you, until the ten Ayat. Allah revealed these Ayat concerning my innocence. Abu Bakr, may Allah be pleased with him, who used to spend on Mistaḥ bin Uthāthah because he was a close relative and because he was poor, said, 'By Allah, I will never spend anything on him again after what he has said about 'A'ishah.' Then Allah revealed,

"And let not those among you who are blessed with graces and wealth swear not to give to their kinsmen." until His saying:

"Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful." [24:22].

So Abu Bakr said, 'By Allah, certainly I love that Allah should forgive me.' So he resumed spending on Mistaḥ as he had spent on him before, and he said, 'By Allah, I shall never stop spending on him.'

The Messenger of Allah ﷺ asked Zaynab bint Jaḥsh about my situation, and said,

"O Zaynab, what do you know and what have you seen?"

She said, 'O Messenger of Allah, may Allah protect my hearing and my sight. By Allah, I know nothing but good.' She is the one who used to compete with me among the wives of the Prophet ﷺ, but Allah protected her (from telling lies) because of her piety. But her sister Ḥamnah bint Jaḥsh kept on
fighting on her behalf, so she was doomed along with those who were doomed.” Ibn Shihāb said, “This is as much as we know about this group of people.”[1] It was also by Al-Bukhārī and Muslim in their Ṣaḥīḥs from the Ḥadīth of Az-Zuhri,[2] and by Ibn Isḥāq also from Az-Zuhri.[3] He also said: “Yahyā bin ‘Abbād bin ‘Abdullāh bin Az-Zubayr told me from his father, from ‘Ā’ishah, may Allāh be pleased with her, and ‘Abdullāh bin Abī Bakr bin Muḥammad bin ‘Amr bin Ḥazm Al-Anṣārī told me from ‘Amrah, from ‘Ā’ishah, (a report) similar to that quoted above. And Allāh knows best.

Allāh’s saying:

«إن الذين جاءوا بالإثماء»

{Verily, those who brought forth the slander} means, the lies, falsehood and fabrications.

{صَعِبَةُ} «are a group» means, a gang among you.

{لا تَصَعَبَنَّ مَنْ أَكَلَ} «Consider it not a bad thing for you.» O family of Abu Bakr,

{لَهُمْ خُيرُ} «Nay, it is good for you.» means, in this world and the Hereafter, honorable mention in this world and raised status in the Hereafter. Allāh demonstrated the esteem with which He regarded the family of Abu Bakr when He defended ‘Ā’ishah the Mother of the believers, may Allāh be pleased with her, by revealing her innocence in the Qur’ān,

«لا يَأْلَوِهِ اِلَّيْلَةَ بِنَبِيٍّ يَدَّيَهُ وَلا مِنْ خَلْقِهِ»

{Falsehood cannot come to it from before it or behind it...} [41:42].

Ibn ‘Abbās, may Allāh be pleased with him, entered upon her when she was dying, he said to her, “Rejoice, for you are the wife of the Messenger of Allāh ﷺ and he used to love you;

he did not marry any virgin other than you, and your innocence was revealed from heaven."[1]

«Unto every man among them will be paid that which he had earned of the sin,»

means, each of those who spoke about this matter and accused the Mother of the believers ‘Ā’ishah, may Allāh be pleased with her, of any immoral action, will have a great share of punishment.

«and as for him among them who had the greater share therein,»

It was said that this referred to the one who initiated the rumors, or that it was the one who collected rumors and spread them among the people.

«this will be a great torment.» means, for that. He was ‘Abdullāh bin Ubayy bin Salūl, may Allāh disfigure him and curse him.

12. Why then, did not the believers, men and women, when you heard it, think good of their own people and say: "This is an obvious lie?"

13. Why did they not produce four witnesses against him? Since they have not produced witnesses! Then with Allāh, they are the liars.

Disciplining the Believers for spreading the Slander

Here Allāh disciplines the believers with regard to the matter of ‘Ā’ishah, because some of them spread this evil talk and the slander that had been mentioned. So Allāh says:

meaning, the talk which accused the Mother of the believers, may Allah be pleased with her,


(the believers, men and women, think good of their own people) means, why did they not compare what was said to themselves— if it was not befitting for them then it was even less appropriate for the Mother of the believers, and she was more likely to be innocent. Or it was said that this was revealed about Abu Ayyūb Khālid bin Zayd Al-Anṣārī and his wife, may Allah be pleased with them. Imām Muḥammad bin Ishāq bin Yasār narrated, "The wife of Abu Ayyūb Khālid bin Zayd Al-Anṣārī, Umm Ayyūb, said to him, 'O Abu Ayyūb, have you heard what the people are saying about 'A'ishah?' He said, 'Yes, and it is all lies. Would you do that, O Umm Ayyūb?' She said, 'No, by Allah, I would not do that.' He said, 'And by Allah, 'A'ishah is better than you.' When the Qur'ān was revealed, Allah mentioned those who spoke about the evil deed among the people of the slander,


(Verily, those who brought forth the slander are a group among you.) [24:1]
This refers to Ḥassān and his companions who said what they said. Then Allah said,


(Why then, did not the believers, men, when you heard it, think...) means, as Abu Ayyūb and his wife did."[1]
Allah's saying:


(meaning, 'why did they not think good, because the Mother of

the believers is his wife and is closer to him.' This is concerned with innermost feelings;

\(<\text{\textit{and say:}}\) means, with their tongues, verbally,

\(<\text{\textit{"This (charge) is an obvious lie?"}}\) means, a clear untruth told about the Mother of the believers, may Allâh be pleased with her. What happened should not have been the cause of suspicion. The fact that the Mother of the believers came openly, riding on the camel of Safwân bin Al-Mu'âţtal at midday, with the entire army watching and the Messenger of Allâh ṣâḥîh among them, should have made it clear that there was no cause for suspicion. If there had been anything suspicious about the matter, they would not have come openly in this manner in front of so many witnesses; they would have come secretly. On this basis, what the people of the slander said accusing the Mother of the believers was an utter lie, false speech and evil foolish talk, by which people who indulged in it lost out. Allâh said:

\(<\text{\textit{Why did they not produce four witnesses against him?}}\) meaning, to prove that what they were saying was true.

\(<\text{\textit{Since they have not produced witnesses! Then with Allâh they are the liars.}}\>

Allâh has ruled that they are indeed wicked liars.

\(<\text{\textit{14. Had it not been for the grace of Allâh and His mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.}}\>

\(<\text{\textit{15. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge,}}\>
you counted it a little thing, while with Allâh it was very great.

The Grace of Allâh towards the People of the Slander by giving Them the Opportunity to repent

Allâh says,

﴿وَلَا فَنَّصَلُ ۖ اِنَّ عَلَيْكُمْ ۗ وَرَحْمَتُنَا عَلَى الْكَافِرِينَ﴾

﴿Had it not been for the grace of Allâh and His mercy unto you in this world and in the Hereafter,﴾

This is addressed to those who were indulging in discussing the matter of ‘A’ishah, informing them that Allâh has accepted their repentance in this world, and forgiven them because of their faith in the Hereafter.

﴿أَنْسَكَرْنَى بِمَا أَنْصَرَتْ يَدٍ﴾

﴿would have touched you for that whereof you had spoken﴾

with regard to the slander.

﴿عَذَابٌ عَظِيمٌ﴾

﴿a great torment﴾ This refers to those who had faith in Allâh because of their repentance, such as Misâṭâh, Ḥassân and Ḥamnâh bint Jaḥsh the sister of Zaynab bint Jaḥsh. As for the hypocrites who indulged in the slander, such as ‘Abdullâh bin Ubayy bin Salûl and his like, they are not the ones who are referred to in this Ayah, because they did not have sufficient faith and righteous deeds to balance or cancel out what they had done. By the same token, the threats that were narrated for a specific deed are bound to be carried out, if there is no repentance or sufficient righteous deeds to balance or outweigh it. Then Allâh says:

﴿إِذْ نُنْبِئُكُمْ بَلَى غَضَبٍ﴾

﴿When you were propagating it with your tongues﴾

Mujâhid and Sa’d bin Jubayr said, “Some of you were relating it to others,”[1] where one says, ‘I heard this from so-and-so, and so-and-so said such and such, and some of them

mentioned such and such.’
Others recited the Ayah:

(إِذْ نُفِخَتْ فِي الْأَمْعَامْ)

(“When you were inventing a lie with your tongues…”)

In Sahih Al-Bukhari, it is recorded that ‘A’ishah recited it like that. According to her, the meaning refers to lies which a person persists in telling. The first recitation is preferred and more popular, and the majority recite it that way, but the second is reported from ‘A’ishah, the Mother of the believers.

(وَكُلُّهُمَا مِثَالٌ فَأَنْبِئُكُمْ بِثَوَابِ النَّارِ)

(and uttering with your mouths that whereof you had no knowledge,)
means, you were speaking about something which you knew nothing about. Then Allah says:

(وَكُلُّهُمَا مِثَالٌ فَأَنْبِئُكُمْ بِثَوَابِ النَّارِ)

(you counted it a little thing, while with Allah it was very great.)
means, you said what you said about the Mother of the believers and you thought that it was a trifling and insignificant matter, but even if she was not the wife of the Prophet ﷺ, it still would not be an insignificant matter – so how about when she is the wife of the Unlettered Prophet, the Seal of the Prophets and Leader of the Messengers ﷺ? It is a very serious matter with Allah that such a thing should be said about the wife of His Messenger! For Allah, may He be glorified and exalted, feels great fury and anger over such matters, and He would never decree such a thing for the wife of any of His Prophets. If that is the case, then how about the best of the wives of any Prophet, the wife of the best of the sons of Adam in this world and the next? Allah says:

(وَكُلُّهُمَا مِثَالٌ فَأَنْبِئُكُمْ بِثَوَابِ النَّارِ)

(you counted it a little thing, while with Allah it was very great.)

In the Two Sahihs it is reported that:

"A man may say a word that angers Allâh without realizing how far it will go, and because of that he will be thrown into Hell a distance greater than that between heaven and earth."

According to another report:

"And he may not pay any attention to it."

(16. And why did you not, when you heard it, say: "It is not right for us to speak of this. Glory be to You (O Allâh)! This is a great lie."

(17. Allâh forbids you from it and warns you not to repeat the like of it forever, if you are believers.

(18. And Allâh makes the Ayât plain to you, and Allâh is All-Knowing, All-Wise.

Further Discipline

This is further discipline, in addition to the command to think well of people, i.e., if something unbefitting is mentioned about good people, then one should think well of them, and not feel towards them anything but good. Then if a person has any unsuitable thoughts about them, insinuated into his mind and imagination by Shaytân, he should not speak about that, for the Prophet ﷺ said:

"Allâh will excuse my Ummah for anything that occurs to their minds, so long as they do not speak about it or act upon it."

This was reported in the Two Ṣaḥīḥs.\footnote{Fath Al-Bārī 11:557, Muslim 1:116, 117.}

Allāh’s saying:

«And why did you not, when you heard it, say: “It is not right for us to speak of this”.»

meaning, we should not talk about it or mention it to anyone.

«Glory be to You (O Allāh)! This is a great lie.»

means, glory be to Allāh that such a thing should be said about the wife of His Prophet and close Friend ﷺ.

Then Allāh says,

«Allāh forbids you from it and warns you not to repeat the like of it forever,»

meaning, Allāh is forbidding you and warning you from doing anything like this again in the future. Allāh says,

«if you are believers.» meaning, if you believe in Allāh and His Laws, and you respect His Messenger ﷺ. As for those who are described as disbelievers, a different ruling applies in their case. Then Allāh says,

«And Allāh makes the Āyāt plain to you,»

meaning, He makes clear to you the rulings of Shari‘ah and His divine decrees.

«and Allāh is All-Knowing, All-Wise.» means, He knows what is right for His servants and He is Wise in His Laws and decrees.
19. Verily, those who like that Fāhishah should be circulated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not.

Disciplining Those Who like that Illegal Sexual Intercourse should be circulated among the Believers

This is a third instance of discipline directed at those who hear evil talk, believe it to some extent, and start to spread it; they should not spread such talk or pass it on to others. Allah says:

إِفَ أَلَّا نُؤْذِيَ اللَّهُ الْزَّائِدِينَ‏ أَنْ تَزِيدُوا أَنْفَسَاهُمْ،‏ فَإِنَّهُ مِنْ طَلَّبِ الْغَرْزَةِ أَخِيهِ،‏

(Verily, those who like that Fāhishah should be circulated among those who believe, they will have a painful torment)

meaning, those who like to see evil talk about them (the believers) appear,

وَلَفَّظُوا عَلَى النُّبِيِّ ﷺ مَعْذَرَةً،‏

(they will have a painful torment in this world)

means, because of the prescribed punishment, and in the Hereafter because of the torment in Hell.

وَأَنْصُرُنَّ لا تَنْصِرُ‏

(And Allah knows and you know not.)

means, return the matter to Him and you will be guided. Imam Ahmad recorded from Thawbān that the Prophet ﷺ said:

لا نُؤْذِيَ اللَّهَ الْزَّائِدِينَ،‏ وَلَوْ نَطَلَّبْ مَعْذَرَةً،‏ فَإِنَّهُ مِنْ طَلَّبِ الْغَرْزَةِ أَخِيهِ،‏

Do not annoy the servants of Allah, nor abuse them, nor seek their hidden shortcomings. Whoever seeks out the faults of his Muslim brother, Allah will expose his faults and degrade him, even if he is hiding in his house.\[1\]

20. And had it not been for the grace of Allāh and His mercy on you, and that Allāh is full of kindness, Most Merciful.

21. O you who believe! Follow not the Khutuwāt of Shayṭān. And whosoever follows the footsteps of Shayṭān, then, verily, he commands Al-Fahshā' and the evil deeds. And had it not been for the grace of Allāh and His mercy on you, not one of you would ever have been pure from sins. But Allāh purifies whom He wills, and Allāh is All-Hearer, All-Knower.

A Reminder of the Grace of Allāh and a Warning against following the Footsteps of Shayṭān

Allāh says:

«And had it not been for the grace of Allāh and His mercy on you, and that Allāh is full of kindness, Most Merciful.»

meaning, if it were not for this, it would have been another matter altogether, but He, may He be exalted, is full of
kindness towards His servants and Merciful towards them. He accepts the repentance of those who repent to Him from this sin, and purifies those among them who are purified by the prescribed punishment carried out on them. Then Allah says:

«بِلَا إِلَى اللَّهِ مَآثِرًا لَا تَنْمَى عَلَى خَطْرَةِ الْخَيْرِ»

«O you who believe! Follow not the Khutuwât of Shaytân.»

meaning, his ways and paths and what he commands,

«وَإِنْ يَنْمَى عَلَى خَطْرَةِ الْخَيْرِ إِلَّا إِلَى اللَّهِ وَإِلَى الْمَلَائِكَةِ وَالْمُسْلِمِينَ»

«And whosoever follows the footsteps of Shaytân, then, verily, he commands immorality and the evil deeds.»

This is a warning given in the most concise and eloquent manner. ‘Ali bin Abi Talhah recorded from Ibn ‘Abbas that

«خَطْرَةِ الْخَيْرِ»

«the Khutuwât of Shaytân» means his deeds.\(^1\) ‘Ikrimah said that it means his evil whispers. Qatada said: “Every sin is one of the footsteps of Shaytan.”\(^2\) Abu Mijlaz said: “Vowing to commit sin is one of the footsteps of Shaytan.”\(^3\) Then Allah says:

«وَلَوْلَا فَنَذَلَ اللَّهُ عَلَيْكُمْ وَرَحِمَ إِلَى مَنْ يَشَاء مِنْ عِبَادِهِ»

«And had it not been for the grace of Allah and His mercy on you, not one of you would ever have been pure from sins.»

meaning, if He did not help whomever He wills to repent and come back to Him and be purified from Shirk, evil and sin, and whatever bad characteristics each person has according to his nature, no one would ever attain purity and goodness.

«وَلَكِنِ اللَّهُ يَغْفِرُ مِنْ نُفُوْطٍ»

«But Allah purifies whom He wills» means, among His creation, and He sends astray whomever He wills, leaving him to be doomed in his misguidance and sin.

\(^{[1]}\) At-Tabari 3:301.

\(^{[2]}\) Ad-Durr Al-Manthur 1:404.

\(^{[3]}\) At-Tabari 3:301.
«And Allâh is All-Hearer,» means, He hears what His servants say,

«All-Knower.» of who deserves to be guided and who deserves to be misguided.

وَلَا يَنْبَإَنَّ أَرْوَاهُ الْفَضْلَ يَمِّنَ وَلَسْتُمْ أَنْ بِيَدَى أَوِلِي الْقَرْنِ وَالسَّكِينَانِ وَالنَّهَجِينَ ﴿۲۲﴾

«22. And let not those among you who are blessed with graces and wealth swear not to give to their kinsmen, the poor, and those who left their homes for Allâh’s cause. Let them pardon and forgive. Do you not love that Allâh should forgive you? And Allâh is Oft-Forgiving, Most Merciful.»

Urging Those Who have been blessed with Wealth to give and to be tolerant

Allâh says,

وَلَا يَنْبَأِنَّ أَرْوَاهُ الْفَضْلَ يَمِّنَ

«And let not swear» meaning, make an oath,

أَرْوَاهُ الْفَضْلَ يَمِّنَ

«those among you who are blessed with graces» means, those who have the means to give charity and do good,

وَلَسْتُمْ أَنْ بِيَدَى أَوِلِي الْقَرْنِ وَالسَّكِينَانِ وَالنَّهَجِينَ ﴿۲۲﴾

«and wealth» means, good fortune,

أَوِلِي الْقَرْنِ وَالسَّكِينَانِ وَالنَّهَجِينَ ﴿۲۲﴾

«to give to their kinsmen, the poor, and those who left their homes for Allâh’s cause.»

means, do not swear that you will not uphold the ties of kinship with your relatives who are needy or who migrated for the sake of Allâh, which is the ultimate act of kindness in the area of upholding kinship ties. Allâh says,

وَلَسْتُمْ أَنْ بِيَدَى أَوِلِي الْقَرْنِ وَالسَّكِينَانِ وَالنَّهَجِينَ ﴿۲۲﴾

«Let them pardon and forgive.» past insults and bad treatment. This is part of the patience, generosity and kindness of Allâh
towards His creation, despite the fact that they wrong themselves.

This Ayah was revealed concerning Aṣ-Ṣiddiq, may Allâh be pleased with him, when he swore that he would not help Miṣṭah bin Uthâthah after he said what he said about ‘A’ishah, as we have already seen in the Hadîth.

When Allâh revealed the innocence of the Mother of the believers, ‘A’ishah, and the believers were happy and content with the outcome of this incident, and those believers who had talked about the matter repented, and the prescribed punishment had been carried out upon those on whom it was carried out, then Allâh started to soften the heart of Aṣ-Ṣiddiq towards his relative Miṣṭah bin Uthâthah. Miṣṭah was the cousin of Aṣ-Ṣiddiq, the son of his maternal aunt, and he was a poor man with no wealth except whatever Abu Bakr spent on him. He was one of those who had migrated for the sake of Allâh. He had invented the lies and the slander, but then Allâh accepted his repentance from that and the prescribed punishment was carried out on him. Aṣ-Ṣiddiq was known for his generosity and he did favors to his relatives and strangers alike. When this Ayah was revealed:

{Do you not love that Allâh should forgive you?},

which shows that the reward fits the action, and that ‘if you forgive others, you will be forgiven,’ then Aṣ-Ṣiddiq said, “Of course, by Allâh, we love – O our Lord – that You should forgive us.” Then he resumed his spending on Miṣṭah and said, “By Allâh I will never stop spending on him.” This was to counteract what he had said previously, “By Allâh I will never spend on him.” This proves that he deserved to be called Aṣ-Ṣiddiq, may Allâh be pleased with him and his daughter.

{Verily, those who accuse chaste believing women, who never even think of anything touching their chastity and are good believers – are cursed in this life and in the Hereafter, and}
for them will be a great torment.

(24. On the Day when their tongues, their hands, and their legs will bear witness against them as to what they used to do.)

(25. On that Day Allah will pay them the recompense of their deeds in full, and they will know that Allah, He is the Manifest Truth.)

A Threat to Those who accuse Chaste Women, Who never even think of anything touching their Chastity and are Good Believers

This is a warning and threat from Allah to those who accuse chaste women, who never even think of anything effecting their chastity since they are good believers. The Mothers of the believers are more entitled to be included in this category than any other chaste woman, especially the one who was the reason for this Ayah being revealed: 'A'ishah bint As-Siddiq, may Allah be pleased with them both. All of the scholars agree that whoever slanders her or makes accusations against after what has been said in this Ayah, is a disbeliever, because of his being obstinate with the Qur'an. The same ruling applies to all of the Mothers of the believers.

لَيْسَنَا فِي الْذِّيْنِ الْفَضَّلُ وَالْعَلْيُنَّ

(are cursed in this life and in the Hereafter,) This is like the Ayah:

إِنَّ الْلَّهَ يُزُوِّدُ بِاللَّهِ وَرَسُولَ اللهِ

(Verily, those who annoy Allah and His Messenger,) [33:57]

'Abdur-Raḥmān bin Zayd bin Aslam said, "This is about 'A'ishah, and whoever does anything similar nowadays to Muslim women, the same applies to him, but 'A'ishah is the one who is primarily referred to here."[1]

Ibn Abī Ḥātim recorded that Abu Hurayrah said that the Messenger of Allah ﷺ said:

اجْتَبَأْوَا السَّبِيعَ الْمَوْيِقَابَ

"Shun the seven destructive sins."

He was asked, “What are they, O Messenger of Allâh?” He said:

«السِّنَنُ، وَالزَّنَبُ، وَقَلِلَ النَّصَبُ لَيْبَيَّ حَرَّمَهُ اِلَّهُ إِلَّا يَتَّخَذَهُوَا، وَأَكَلَ الْيَبَّاءَ، وَأَكَلَ مَا لَأَتَا، وَأَكَلَ الْعَلَابَ؛»

"Associating partners with Allâh; magic; killing a soul whom Allâh has forbidden to be killed, except with just cause; consuming Ribâ; consuming the property of orphans; desertion at the time of war; and accusing chaste women, who never even think of anything touching their chastity and are good believers."

This was recorded by Al-Bukhâri and Muslim in the Two Šâhîhs.\(^1\)

«هُمُّ يَتَّبَعُونَ عِبَادَهُمْ، وَيَفْسَدُونَ مَعَهُمْ، وَيَعْبَدُونَهُمْ، وَهُمَا كَانُا يَسْتَمِعُونَ»

«On the Day when their tongues, their hands, and their legs will bear witness against them as to what they used to do.»

Ibn Abî Ḥâtim recorded that Ibn ‘Abbâs said, “This refers to the idolators when they realize that no one will enter Paradise except the people who used to perform Šalâh. They will say, ‘Come, let us deny (everything).’ So they will deny (everything), then their mouths will be sealed and their hands and feet will testify against them, and they will not be able to hide anything from Allâh.”\(^2\)

Ibn Abî Ḥâtim also recorded that Anas bin Mâlik said, “We were with the Prophet ﷺ and he smiled so broadly that his back teeth could be seen, then he said:

«أَنَّذَرُونَ يَمَّ أَضْخَكُ؟»

«Do you know why I am smiling?» We said, ‘Allâh and His Messenger know best.’ He said,

«مَمَّا مَجَادَلَهُ أمَّامَهُ غَبَّرَةَ يَقُولُ: يَا رَبِّ أَنَّمَ نَجِزُونَ مِنَ الْقُلُوبِ؟ يَقُولُ: بََّنِي، يَقُولُ: لَا أَجِبَرُ عَلَيْكَ شَاهِدًا إِلَّا مَنْ نَفْسِي، يَقُولُ: فَغُفِّضَتْ الْيَوْمَ عَلَيْكَ شَهَدَا»

\(^1\) Fath Al-Bâri 5:462, Muslim 1:92.

\(^2\) Ad-Durr Al-Manthûr 7:319, Aṭ-Ṭabarî 8:373.
Because of the way a person will dispute with his Lord. He will say, "O Lord, did you not protect me from doing wrong?" Allâh will say, "Of course," The person will say, "I will not accept for anyone to give testimony concerning me except myself." Allâh will say, "You are sufficient as a witness against yourself." Then a seal will be put upon his mouth and it will be said to his faculties, "Speak." So they will speak about his deeds. Then he will be permitted to speak, and he will say, "Away with you! I was only speaking in your defence!"

This was recorded by Muslim and An-Nasâ’î.[1]

"On that Day Allâh will pay Dînahum,"

Ibn ‘Abbâs said,

"Dînahum" "Meaning ‘their account.’ Every time Dînahum appears in the Qur’ân it means ‘their account.’” This was also the view of other scholars.[2]

"and they will know that Allâh, He is the Manifest Truth." means, His promise, His threat and His reckoning are all just and there is no unfairness in them.

26. Bad statements are for bad people and bad people for bad statements. Good statements are for good people and good people for good statements: such are innocent of (every) bad statement which they say; for them is forgiveness, and honored provision.

The Goodness of ‘Al‘ishah because She is married to the best of Mankind

Ibn ‘Abbās said, “Evil words are for evil men, and evil men are for evil words; good words are for good men and good men are for good words. This was revealed concerning ‘Al‘ishah and the people of the slander.”[1] This was also narrated from Mujāhid, ‘Atā’, Sa‘īd bin Jubayr, Ash-Sha‘bi, Al-Ḥasan bin Abu Al-Ḥasan Al-Baṣri, Habīb bin Abi Thābit and Ad-Ḍaḥḥāk, and it was also the view favored by Ibn Jarīr.[2] He interpreted it to mean that evil speech is more suited to evil people, and good speech is more suited to good people. What the hypocrites attributed to ‘Al‘ishah was more suited to them, and she was most suited to innocence and having nothing to do with them. Allāh said:

\[\text{‘such (good people) are innocent of (every) bad statement which they say;}\]

‘Abdur-Raḥmān bin Zayd bin Aslam said, “Evil women are for evil men and evil men are for evil women, and good women are for good men and good men are for good women.”[3]

This also necessarily refers back to what they said, i.e., Allāh would not have made ‘Al‘ishah the wife of His Messenger unless she had been good, because he is the best of the best of mankind. If she had been evil, she would not have been a suitable partner either according to His Laws or His decree. Allāh said:

\[\text{‘such are innocent of (every) bad statement which they say;}\]

meaning, they are remote from what the people of slander and enmity say.

\[\text{‘for them is forgiveness,;}\]

means, because of the lies that were told about them,

(27. O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.)

(28. And if you find no one therein, still enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you. And Allah is All-Knower of what you do.)

(29. There is no sin on you that you enter houses uninhabited, you have any interest in them. And Allah has knowledge of what you reveal and what you conceal.)
Seeking Permission and the Etiquette of entering Houses

This is the Islamic etiquette. Allāh taught these manners (of seeking permission) to His believing servants and commanded them not to enter houses other than their own until they had asked permission, i.e., to ask for permission before entering and to give the greeting of Salām after asking. One should seek permission three times, and if permission is given, (he may enter), otherwise he should go away.

It was reported in the Šahih that when Abu Mūsā asked ‘Umar three times for permission to enter and he did not give him permission, he went away. Then ‘Umar said, "Did I not hear the voice of ‘Abdullāh bin Qays asking for permission to enter? Let him come in." So they looked for him, but found that he had gone. When he came later on, ‘Umar said, "Why did you go away?" He said, "I asked for permission to enter three times, but permission was not given to me, and I heard the Prophet ﷺ say,

إِنَّا إِنْ تَأْتِنَّ أَحَدَّكُمْ فَلَا تُؤْذِنْنَى فَلَمْ تَفْتَنِّضَى

"If any one of you asks for permission three times and it is not given, then let him go away."’

‘Umar said, "You should certainly bring me evidence for this or I shall beat you!" So he went to a group of the Anṣār and told them what ‘Umar said. They said, "No one will give testimony for you but the youngest of us." So Abu Sa‘īd Al-Khudri went with him and told ‘Umar about that. ‘Umar said, "What kept me from learning that was my being busy in the marketplace.”[1]

Imām Ahmad recorded a narration stating that Anas or someone else said that the Messenger of Allāh ﷺ asked for permission to enter upon Sa‘īd bin ‘Ubdāh. He said:

اسْتَعِينُوا بِسَلَامٍ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

"As-Salāmu ‘Alayka wa Rahmatullāh"

Sa‘īd said, "Wa ‘Alaykas-Salām Wa Rahmatullāh,” but the Prophet ﷺ did not hear the returned greeting until he had

given the greeting three times and Sa'd had returned the greeting three times, but he did not let him hear him [i.e., Sa'd responded in a low voice]. So the Prophet ﷺ went back, and Sa'd followed him and said, "O Messenger of Allah, may my father and mother be ransomed for you! You did not give any greeting but I responded to you, but I did not let you hear me. I wanted to get more of your Salāms and blessings." Then he admitted him to his house and offered him some raisins. The Prophet ﷺ ate, and when he finished, he said,

أَوْلَٰٰئِكَ طَعَامُكُمُ الأبْرَارُ، وَضَلِلُ عَلَيْكُمُ المُلَائِكَةُ، وَأَفْرَدَ عَلَيْكُمُ الصَّانِعُونُ

May the righteous eat your food, may the angels send blessings upon you and may those who are fasting break their fast with you.\(^1\)

It should also be known that the one who is seeking permission to enter should not stand directly in front of the door; he should have the door on his right or left, because of the Ḥadīth recorded by Abu Dāwud from 'Abdullāh bin Busr, who said, "When the Messenger of Allah ﷺ came to someone's door, he would never stand directly in front of it, but to the right or left, and he would say,

السَّلَامُ عَلِيْكُمْ، السَّلَامُ عَلِيْكُمْ

As-Salāmū ‘Alaykum, As-Salāmu ‘Alaykum.\(^3\)

That was because at that time the houses had no covers or curtains over their doorways." This report was recorded by Abu Dāwud only.\(^2\)

In the Two Sahīhs, it is recorded that the Messenger of Allah ﷺ said:

أَلَوْ أَنَّ امْرِئَا اسْتَغْلِبَ عَلَيْكَ بِغَيْرِ إِذْنِ فَخَذْهَا بِحَصَةٍ فَقَالَتْ عَبْنَهُ، مَا كَانَ عَلِيْكَ مِنْ جَنَاحٍ

If a person looks into your house without your permission, and you throw a stone at him and it puts his eye out, there will be no blame on you.\(^3\)

\(^1\) Ahmād 3:138.  
\(^2\) Abu Dāwud 5:374.  
\(^3\) Fath Al-Bārī 12:253, Muslim 3:1699.
The Group recorded that Jābir said, “I came to the Prophet ﷺ with something that was owed by my father and knocked at the door. He said,

«Who is that?»

I said, “I am!” He said,

«I? I?» as if he disliked it.”[1]

He did not like it because this word tells you nothing about who is saying it, unless he clearly states his name or the name by which he is known, (nickname) otherwise everyone could call himself “Me”, and it does not fulfill the purpose of asking permission to enter, which is to put people at their ease, as commanded in the Āyah. Al-‘Awfī narrated from Ibn ‘Abbās, “Putting people at ease means seeking permission to enter.” This was also the view of others.[2]

Imām Aḥmad recorded from Kaladah bin Al-Ḥanbal that at the time of the Conquest (of Makkah), Ṣafwān bin Umayyah sent him with milk, a small gazelle, and small cucumbers when the Prophet ﷺ was at the top of the valley. He said, “I entered upon the Prophet ﷺ and I did not give the greeting of Salām nor ask for permission to enter. The Prophet ﷺ said,

اللَّهُمَّ اغْفِرْ لِيَّنَفِلْ النِّعَامَ عَلَيْكَمْ أَلْدَخِلُ؟

«Go back and say: "As-Salāmu ‘Alaykum, may I enter?"»

This was after Ṣafwān had become Muslim.”[3]

This was also recorded by Abu Dāwud, At-Tirmidhi and An-Nasā’i. At-Tirmidhi said, “Hasan Gharib.”[4] Ibn Jurayj said that he heard ‘Atā’ bin Abi Rabāh narrating that Ibn ‘Abbās, may Allāh be pleased with him, said, “There are three Āyāt whose rulings people neglect. Allāh says,

Verily, the most honorable of you with Allah is the one who has the most Taqwā [49:13],

But (now) they say that the most honorable of them with Allah is the one who has the biggest house. As for seeking permission, the people have forgotten all about it.” I said, “Should I seek permission to enter upon my orphan sisters who are living with me in one house?” He said, “Yes.” I asked him to make allowances for me but he refused and said, “Do you want to see them naked?” I said, “No.” He said, “Then ask for permission to enter.” I asked him again and he said, “Do you want to obey Allah?” I said, “Yes.” He said, “Then ask for permission.”

Ibn Jurayj said, “Ibn Tawus told me that his father said, ‘There are no women whom I hate to see naked more than those who are my Mahrams.’ He was very strict on this point.”

Ibn Jurayj narrated that Az-Zuhri said, “I heard Huzayl bin Shurahbil Al-Awdi Al-A’mâ (say that) he heard Ibn Mas‘ud say, ‘You have to seek permission to enter upon your mothers.’”

Ibn Jurayj said, “I said to ‘Atâ: ‘Does a man have to seek permission to enter upon his wife?’ He said, ‘No, it can be understood that this is not obligatory, but it is better for him to let her know that he is coming in so as not to startle her, because she may be in a state where she does not want him to see her.’”

Abu Ja‘far bin Jarir narrated from the nephew of Zaynab – the wife of ‘Abdullâh bin Mas‘ûd – that Zaynab, may Allah be pleased with her, said, “When ‘Abdullâh came back from some errand and reached the door, he would clear his throat and spit, because he did not want to come suddenly and find us in a state he disliked.”[1] Its chain of narration is Sahîh.

O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them;

Muqāṭil bin Ḥayyān said: “During the Jâhiliyyah, when a man

[1] At-Tabari 19:148. This reference applies to the previous four narrations, as well.
met his friend, he would not greet him with Salâm; rather he would say “Huyyîta Sabâhān” or “Huyyîta Masâʾan” [equivalent to “Good morning” or “Good evening”]. This was the greeting among the people at that time. They did not seek permission to enter one another’s houses; a man might walk straight in and say, “I have come in,” and so on. This was difficult for a man to bear, as he might be with his wife. So Allāh changed all that by enjoining covering and chastity, making it pure and free of any sin or impropriety. So Allāh said:

٦١٠٥٣٥٨١٥٨٩١٥٨٣٨٤٩١

O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them...

What Muqātil said is good. Allāh said:

٦١٠٥٣٥٩١٥٨٣٨٤٩١

that is better for you, meaning, seeking permission to enter in is better for you because it is better for both parties, the one who is seeking permission to enter and the people inside the house.

٦١٠٥٣٥٩١٥٨٣٨٤٩١

in order that you may remember.

٦١٠٥٣٥٩٣٩١٥٨٣٨٤٩١

And if you find no one therein, still enter not until permission has been given.

This has to do with the way in which one deals with other people’s property without their permission. If he wants to, he can give permission, and if he wants to he can refrain from giving permission.

٦١٠٥٣٥٩١٥٨٣٨٤٩١

And if you are asked to go back, go back, for it is purer for you.

means, if you are turned away at the door, before or after permission has been given,

«وَذَٰلِكَ لِأَن كُلُّ آتٍ ﺎَن تَكُونُ لَكُمْ»

«go back, for it is purer for you.» means, going back is purer and better for you.

«وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ مُعْلِمٌ»

«And Allâh is All-Knower of what you do.»

Qatâdah said that one of the emigrants said: “All my life I tried to follow this Âyah, but if I asked for permission to enter upon one of my brothers and he asked me to go back, I could not do so happily, although Allâh says,

«وَذَٰلِكَ لِأَن كُلُّ آتٍ ﺎَن تَكُونُ لَكُمْ»

«And if you are asked to go back, go back, for it is purer for you. And Allâh is All-Knower of what you do.»

«وَذَٰلِكَ لِأَن كُلُّ آتٍ ﺎَن تَكُونُ لَكُمْ»

«And if you are asked to go back, go back….»

Sa’îd bin Jubayr said, “This means, do not stand at people’s doors.”

«لَيْسَ عَلَيْكُمْ جَنَاحٌ أَن تَدْخَلُوا بِوُلَادٍ غَبٍّ مَسْكُونٍ»

«There is no sin on you that you enter houses uninhabited.»

This Âyah is more specific than the one that comes before it, because it states that it is permissible to enter houses where there is nobody, if one has a reason for doing so, such as houses that are prepared for guests – if he has been given permission once, then this is sufficient. Ibn Jurayj said, “Ibn ‘Abbâs said:

«لَا مَدْخُولٌ بِوُلَادٍ غَبٍّ مَسْكُونٍ»

«Enter not houses other than your own.»

then this was abrogated and an exception was made, and Allâh said:

«لِيَسَ عَلَيْكُمْ جَنَاحٌ أَن تَدْخَلُوا بِوُلَادٍ غَبٍّ مَسْكُونٍ بِهَا مَعْلُوَّ لَكُمْ»

There is no sin on you that you enter houses uninhabited, (when) you have any interest in them.”

This was also narrated from 'Ikrimah\(^1\) and Al-Ḥasan Al-Baṣri.

(30. Tell the believing men to lower their gaze, and protect their private parts. That is purer for them. Verily, Allāh is All-Aware of what they do.)

**The Command to lower the Gaze**

This is a command from Allāh to His believing servants, to lower their gaze from looking at things that have been prohibited for them. They should look only at what is permissible for them to look at, and lower their gaze from forbidden things. If it so happens that a person’s gaze unintentionally falls upon something forbidden, he should quickly look away. Muslim recorded in his Ṣaḥīḥ that Jarīr bin ‘Abdullāh Al-Bajali, may Allāh be pleased with him, said, “I asked the Prophet ﷺ about the sudden glance, and he commanded me to turn my gaze away.”\(^2\)

In the Ṣaḥīḥ it is narrated that Abu Sa‘īd said that the Messenger of Allāh ﷺ said:

«إِيَاكُمُ الْجِلْبُوسُ عَلَى الْعُرُقَاتِ»

«Beware of sitting in the streets.»

They said, “O Messenger of Allāh, we have no alternative but to sit in the streets to converse with one another.” The Messenger of Allāh ﷺ said:

«إِنْ أَبْتَمْ فَاعْطِوْنَ الْطَّرِيقَ حَتَّى»

«If you insist, then give the street its rights.»

They asked, “What are the rights of the street, O Messenger of Allāh?” He said,

\(^1\) Aḥ-Ṭabāri 19:153.

\(^2\) Muslim 3:1699.
"Lower your gaze, return the greeting of Salām, enjoin what is good and forbid what is evil."[1]

Abu Al-Qāsim Al-Baghawi recorded that Abu Umāmah said, "I heard the Messenger of Allāh ﷺ say:

«Guarantee me six things and I will guarantee you Paradise: when any one of you speaks, he should not lie; if he is entrusted with something, he should not betray that trust; if he makes a promise, he should not break it; lower your gaze; restrain your hands; and protect your private parts.»[2]

Since looking provokes the heart to evil, Allāh commanded (the believers) to protect their private parts just as he commanded them to protect their gaze which can lead to that. So he said:

«Tell the believing men to lower their gaze, and protect their private parts.»

Sometimes protecting the private parts may involve keeping them from committing Zinā, as Allāh says:

«And those who guard their chastity» [23:5].

Sometimes it may involve not looking at certain things, as in the Ḥadith in Musnad Aḥmad and the Sunan:

«Guard your private parts except from your wife and those whom your right hands possess.»[3]

"That is purer for them." means, it is purer for their hearts and better for their commitment to religion, as it was said: Whoever protects his gaze, Allāh will illuminate his understanding, or his heart.

"Verily, Allāh is All-Aware of what they do." This is like the Ayah:

"And Allāh knows the fraud of the eyes and all that the breasts conceal." [40:19]

In the Sahih it is recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh said:

"The son of Ādam has his share of Zinā decreed for him, and he will commit that which has been decreed. The Zinā of the eyes is looking; the Zinā of the tongue is speaking; the Zinā of the ears is listening; the Zinā of the hands is striking; and the Zinā of the feet is walking. The soul wishes and desires, and the private parts confirm or deny that."[1]

It was recorded by Al-Bukhārī without a complete chain.[1] Muslim recorded a similar report with a different chain of narration.[2]

Many of the Salaf said, "They used to forbid men from staring at beardless handsome boys."

31. And tell the believing women to lower their gaze, and protect their private parts and not to show off their adornment except that which is apparent, and to draw their veils all over their Juyūb and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their women, or their right hand possessions, or the Tābi'in among men who do not have desire, or children who are not aware of the nakedness of women. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allāh to forgive you all, O believers, that you may be successful.

The Rulings of Ḥijāb

This is a command from Allāh to the believing women, and jealousy on His part over the wives of His believing servants. It is also to distinguish the believing women from the women of the Jāhiliyyah and the deeds of the pagan women. The reason for the revelation of this Ayah was mentioned by Muqāṭil bin Ḥayyān, when he said: “We heard – and Allāh knows best – that Jābir bin ‘Abdullāh Al-Anṣāri narrated that Asmā’ bint Murshidah was in a house of hers in Bani Ḥārithah, and the women started coming in to her without lower garments so that the anklets on their feet could be seen, along with their chests and forelocks. Asmā’ said: ‘How ugly this is!’ Then Allāh revealed:

وَلْ يُؤْلَ لِلَّدُعَاءِ بِفَضْطَسَانِ مِنْ أَصَصْرِهِنَّ

{And tell the believing women to lower their gaze...}[

And Allāh says:

وَلْ يُؤْلَ لِلَّدُعَاءِ بِفَضْطَسَانِ مِنْ أَصَصْرِهِنَّ

{And tell the believing women to lower their gaze}

[1] This is a Mursal narration recorded by Ibn Abī Ḥātim, no. 14389.
meaning, from that which Allâh has forbidden them to look at, apart from their husbands.

[Some] scholars said that it is permissible for women to look at non-Mahram men without desire, as it was recorded in the Sahîh that the Messenger of Allâh ﷺ was watching the Ethiopians playing with spears in the Masjid on the day of ‘Id, and ‘A’ishah the Mother of the believers was watching them from behind him and he was concealing her from them, until she got bored and went away.[1]

\(<\text{and protect their private parts}.>\)  
Sa‘îd bin Jubayr said: “From immoral actions.’ Abu Al-‘Aliyah said: “Every Ayah of the Qur’ân in which protecting the private parts is mentioned means protecting them from Zinâ, except for this Ayah –

\(<\text{and protect their private parts}>, \text{which means protecting them from being seen by anybody}.>\)”[2]

\(<\text{and not to show off their adornment except that which is apparent}.>\)

means, they should not show anything of their adornment to non-Mahram men except for whatever it is impossible to hide. Ibn Mas‘ûd said: “Such as clothes and outer garments,”[3]

Meaning what the Arab women used to wear of the veil which covered their clothes and whatever showed from underneath the outer garment. There is no blame on her for this, because this is something that she cannot conceal. Similar to that is what appears of her lower garment and what she cannot conceal. Al-‘Hasan, Ibn Sirîn, Abu Al-Jawzâ’, Ibrâhîm An-Nakha‘î and others also had the same view as Ibn Mas‘ûd.[4]

[1] Al-Bukhârî no. 454, etc.
means that they should wear the outer garment in such a way as to cover their chests and ribs, so that they will be different from the women of the Jāhiliyyah, who did not do that but would pass in front of men with their chests completely uncovered, and with their necks, forelocks, hair and earrings uncovered. So Allah commanded the believing women to cover themselves, as He says:

(O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies. That will be better, that they should be known, so as not to be annoyed) [33:59]

And in this noble Ayah He said:

Khumur (veils) is the plural of Khimār, which means something that covers, and is what is used to cover the head. This is what is known among the people as a veil.

Sa'īd bin Jubayr said:

(and to draw) means to pull it around and tie it securely.

(Their veils all over their Juyūb) means, over their necks and chests so that nothing can be seen of them.[1]

Al-Bukhārī recorded that A‘īshah, may Allah be pleased with her, said: “May Allah have mercy on the women of the early emigrants. When Allah revealed the Ayah:

(and to draw their veils all over their Juyūb), they tore their

aprons and Akhtamar themselves with them.\footnote{Ibn Kathîr is using this text to explain what he stated before it. However, it is obvious that others do not agree with this interpretation. It is not the place of the translators of this Tafsîr to present their own views, especially when they may contradict the author's.}

He also narrated from Şafiyyah bint Shaybah that ʿAlîshah, may Allâh be pleased with her, used to say: “When this Ayah:

\begin{quote}
\textit{\text{\textbackslash and to draw their veils all over their Juyub}}\textit{ was revealed, they took their Iizzars (waistsheets) and tore them at the edges, and Akhtamar themselves with them.}\footnote{Fatâh Al-Bâri 8:347.}
\end{quote}

\[
\textit{\text{\textbackslash don't reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons.}}\textit{ }
\end{quote}

\begin{quote}
\textit{\text{\textbackslash and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers...}}\textit{ }
\end{quote}

All of these are a woman's close relatives whom she can never marry (Mahrâm) and it is permissible for her to show her adornments to them, but without making a wanton display of herself. Ibn Al-Mundhir recorded that ʿIkrîmah commented on this Ayah,

\begin{quote}
\textit{\text{\textbackslash don't reveal their adornment except to their husbands, or their fathers, or their husband's fathers...}}\textit{ }
\end{quote}

“The paternal uncle and maternal uncle are not mentioned here, because they may describe a woman to their sons, so a woman should not remove her Khîmar in front of her paternal or maternal uncle.”\footnote{Fatâh Al-Bâri 8:347.} With regard to the husband, all of this is for his sake, so she should try her best when adorning herself for him, unlike the way she should appear in front of others.
<or their women,> this means that she may also wear her adornment in front of other Muslim women, but not in front of the women of Ahl Adh-Dhimmah (Jewish and Christian women), lest they describe her to their husbands. This is prohibited for all women, but more so in the case of the women of Ahl Adh-Dhimmah, because there is nothing to prevent them from doing that, but Muslim women know that it is unlawful and so, would be deterred from doing it. The Messenger of Allah ﷺ said:

«No woman should describe another woman to her husband so that it is as if he is looking at her.»

It was recorded in the Two Sahihs from Ibn Mas‘ud. [1]

<or their right hand possessions.>

Ibn Jarir said, “This means from among the women of the idolaters. It is permissible for a Muslim woman to reveal her adornment before such a woman, even if she is an idolatress, because she is her slave-girl.” [2] This was also the view of Sa‘id bin Al-Musayyib. [3]

Allah says:

<Tabi’in among men who do not have desire,>

such as hired servants and followers who are not at the same level as the woman and are feeble-minded and have no interest in or desire for women. Ibn ‘Abbâs said, “This is the kind of person who has no desire.” [4]

Ikrimah said, “This is the hermaphrodite, who does not experience erections.” This was also the view of others among the Salaf. It was narrated in the Sahih from ‘A‘ishah that a

hermaphrodite, used to enter upon the family of the Messenger of Allāh ﷺ and they used to consider him as one of those who do not have desire, but then the Messenger of Allāh ﷺ came in when he was describing a woman with four rolls of fat in front and eight behind. The Messenger of Allāh ﷺ said,

«Lo! I think this person knows what is they are; he should never enter upon you.»

He expelled him, and he stayed in Al-Baydā’ and only came on Fridays to get food.\[1\]

«أو أبلى فل الله حِيْبِّي لَعْنُوهُ رَبُّي عَلَى كُلِّ حَيْبٍ أَلْلَهِ أَلْلَهِ أَلْلَهِ

«or children who are not aware of the nakedness of women.»

Because they are so young they do not understand anything about women or their ‘Aurah or their soft speech or their enticing ways of walking and moving. If a child is small and does not understand that, there is nothing wrong with him entering upon women, but if he is an adolescent or approaching adolescence, so that he knows and understands these things, and can make a distinction between who is beautiful and who is not, then he should not enter upon women. It was recorded in the Two Sahīhs that the Messenger of Allāh ﷺ said:

«إِيَّاكمُ وَالدُّخُولُ عَلَى الْئَسَاءِ»

«Avoid entering upon women.»

It was said, “O Messenger of Allāh, what do you think about the male in-laws?” He said:

«الْحُمْرُ: الْمُوْلَمُ»

«The male in-law is death.»\[2\]


\[2\] Fath Al-Bārī 5:242, Muslim 4:1171. Al-Ḥamū refers to the male in-laws that the woman may marry if she was divorced from her husband.
The Etiquette of Women walking in the Street

Allāh’s saying:

«And let them not stamp their feet...»

During Jāhiliyyah, when women walked in the street wearing anklets and no one could hear them, they would stamp their feet so that men could hear their anklets ringing. Allāh forbade the believing women to do this. By the same token, if there is any other kind of adornment that is hidden, women are forbidden to make any movements that would reveal what is hidden, because Allāh says:

«And let them not stamp their feet...» to the end of it.

From that, women are also prohibited from wearing scent and perfume when they are going outside the home, lest men should smell their perfume. Abu Ḥusayn At-Tirmidhi recorded that Abu Mūsā, may Allāh be pleased with him, said that the Prophet ﷺ said:

«Every eye commits fornication and adultery, and when a woman puts on perfume and passes through a gathering, she is such and such» – meaning an adulteress.

He said, “And there is a similar report from Abu Hurayrah, and this is Ḥasan Šahīḥ.”[1] It was also recorded by Abu Dāwud and An-Nasā’ī.[2]

By the same token, women are also forbidden to walk in the middle of the street, because of what this involves of wanton display.

Abu Dāwud recorded that Abu Usayd Al-Anṣāri said that he heard the Messenger of Allāh ﷺ, as he was coming out of the Masjid and men and women were mixing in the street, telling the women:

«مَا أَتَىْذِرْنَكُمْ إِنَّ أَنْ تَنْحَفُنَّ الْطَّرَيقَةَ أَنْ تَنْحَفُنَّ»

[1] Ṭuḥfat Al-Ahwādhi 8:70.
"Keep back, for you have no right to walk in the middle of the street. You should keep to the sides of the road."

The women used to cling to the walls so much that their clothes would catch on the walls.\[1\]

وَزُوَّرَتْ إِلَىِ اللَّهِ جَمِيعًا أُنُثُ بُلَيْلًا

«And all of you beg Allah to forgive you all, O believers, that you may be successful.»

means, practice what you are commanded in these beautiful manners and praiseworthy characteristics, and give up the evil ways of the people of Jāhiliyyah, for the greatest success is to be found in doing what Allah and His Messenger command and avoiding what He forbids. And Allah is the source of strength.

[1] Abu Dāwud 5:422. This is a weak narration, there are other narrations to support the meaning of the Hadith which would classify it as Ḥasan. See Ṣaḥīḥ Al-Jāmi‘ Aṣ-Ṣaḥīḥ.
32. And marry those among you who are single (Al-Ayāmā) and the pious of your servants and maidservants. If they be poor, Allah will enrich them out of His bounty. And Allah is All-Sufficient, All-Knowing.

33. And let those who find not the financial means for marriage keep themselves chaste, until Allah enriches them of His bounty. And such of your servants as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allah which He has bestowed upon you. And force not your slave-girls to prostitution, if they desire chastity, in order that you may make a gain in the goods of this worldly life. But if anyone compels them, then after such compulsion, Allah is Oft-Forgiving, Most Merciful.

34. And indeed We have sent down for you Ayāt that make things plain, and the example of those who passed away before you, and an admonition for those who have Taqwā.

The Command to marry

These clear Ayāt include a group of unambiguous rulings and firm commands.

(And marry those among you who are single (Al-Ayāmā)…)

This is a command to marry. The Prophet said:

'O young men, whoever among you can afford to get married, let him marry, for it is more effective in lowering the gaze and protecting the private parts. Whoever cannot do that, then let him fast, for it is a protection for him.'

This was recorded in the Two Sahihs from the Hadith of Ibn Mas‘ūd. In the Sunan, it was recorded from more than one

person that the Messenger of Allāh ﷺ said:

«Marry and have children, for I will be proud of you before the nations on the Day of Resurrection.»[1]

The word Al-Ayāmā, the plural form of Ayyīm, is used to describe a woman who has no husband and a man who has no wife, regardless of whether they have been married and then separated, or have never been married at all. Al-Jawhari reported this from the scholars of the (Arabic) language, and the word is applied to men and women alike.

«If they be poor, Allāh will enrich them out of His bounty.»

‘Ali bin Abī Ṭalḥah reported from Ibn ‘Abbās: “Allāh encouraged them to get married, commanded both free men and servants to get married, and He promised to enrich them.”[2]

«If they be poor, Allāh will enrich them out of His bounty.»

It was recorded that Ibn Mas‘ūd said: “Seek the richness through marriage, for Allāh says:

«If they be poor, Allāh will enrich them out of His bounty.»”

This was recorded by Ibn Jarīr.[3]

Al-Baghawi also recorded something similar from ‘Umar.[4]

It was reported from Al-Layth from Muḥammad bin ‘Ajlān from Sa‘īd Al-Maqburi from Abu Hurayrah that the Messenger of Allāh ﷺ said:

«ثلاثة حق على الله عمنهم: التأ液晶 يبرد العفاف، والمكابَب يبرد الأذى، والغاني في سبيل الله»

[1] A report with similar wording was narrated by Abu Dāwud and An-Nasā’ī.
There are three whom it is a right upon Allāh to help: one who gets married seeking chastity; a slave who makes a contract with his master with the aim of buying his freedom; and one who fights for the sake of Allāh.\(^5\)

This was recorded by Imām Aḥmad, At-Tirmidhī, An-Nasā‘ī and Ibn Mājah.\(^1\)

The Prophet ﷺ performed the marriage of a man who owned nothing but his waist wrap, and could not even buy a ring made of iron, but he still married him to that woman, making the Mahr his promise to teach her whatever he knew of the Qur‘ān. And it is known from the generosity and kindness of Allāh that He provided him with whatever was sufficient for her and for him.

The Command to keep Oneself Chaste if One is not able to get married

Allah’s saying:

«And let those who find not the financial means for marriage keep themselves chaste, until Allāh enriches them of His bounty.»

This is a command from Allāh to those who do not have the means to get married: they are to keep themselves chaste and avoid unlawful things, as the Prophet ﷺ said:

«O young men, whoever among you can afford to get married, let him marry, for it is more effective in lowering the gaze and protecting the private parts. Whoever cannot do that, then let him fast, for it is a protection for him.»\(^2\)

This Āyah is general in meaning, and the Āyah in Sūrat An-Nisā’ is more specific, where Allāh says:

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\(^2\) Fath Al-Bāri 9:14.
And whoever of you have not the means wherewith to wed free believing women until His statement;

*but it is better for you that you practise self-restraint* [4:25]

meaning, it is better for you to be patient and refrain from marrying slave-girl, because any child that is born will also be a slave.

*And Allah is Oft-Forgiving, Most Merciful* [4:25].

*And let those who find not the financial means for marriage keep themselves chaste.*

Ikrimah said, “This refers to a man who sees a woman and it is as if he feels desire; if he has a wife then let him go to her and fulfill his desire with her, and if he does not have a wife, then let him ponder the kingdom of heaven and earth until Allah grants him means of livelihood.”

**The Command to grant Slaves a Contract of Emancipation**

*And such of your servants as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them.*

This is a command from Allah to slave-owners: if their servants ask them for a contract of emancipation, they should write it for them, provided that the servant has some skill and means of earning so that he can pay his master the money that is stipulated in the contract.

Al-Bukhari said: “Rawh narrated from Ibn Jurayj: ‘I said to ‘Ata’, ‘If I know that my servant has money, is it obligatory for me to write him a contract of emancipation?’ He said, ‘I do
not think it can be anything but obligatory.” ‘Amr bin Dīnār said: “I said to ‘Atā’, ‘Are you narrating this from anybody?’ He said, ‘No,’ then he told me that Mūsā bin Anas told him that Sīrīn, who had a lot of money, asked Anas for a contract of emancipation and he refused. So he went to ‘Umar (bin Al-Khaṭṭāb), may Allāh be pleased with him, and he said, ‘Write it for him.’ He refused, so ‘Umar hit him with his whip and recited,

«فَكَبَّرْهُمُّمْ إِنْ عَلَّمْتُمْ فَيُعْتَنِاَفْنَا»

«give them such writing, if you find that there is good and honesty in them.»

Then he wrote the contract.” This was mentioned by Al-Bukhārī with a disconnected chain of narration.[1] It was also narrated by ‘Abdur-Razzāq who said Ibn Jurayj told them: I said to ‘Atā’, “If I know that my servant has some money, is it obligatory for me to write him a contract of emancipation?” He said, ‘I do not think it can be anything but obligatory.’[2] [It was also said by ‘Amr bin Dīnār who said, “I said to ‘Atā’, ‘Are you narrating this from anybody?’ He said, ‘No.’”] Ibn Jarīr recorded that Sīrīn wanted Anas bin Mālik to write a contract of emancipation and he delayed, then ‘Umar said to him, “You should certainly write him a contract of emancipation.” Its chain of narrators is Ṣahīh.[3]

Allāh’s saying:

«إِنْ عَلَّمْتُمْ فَيُعْتَنِافْنَا»

«if you find that there is good and honesty in them.»

Some of them said (this means) trustworthiness. Some said: “Honesty,” and others said: “A skill and ability to earn.”

«وَزَوَّاهُمْ بِنَمَّ الْأَلِيْمِ الْأَلِيْمِ مَا نَتَكَسَّبْنَآ»

«And give them something out of the wealth of Allāh which He has bestowed upon you.»

This is the share of the wealth of Zakāh that Allāh stated to be their right. This is the opinion of Al-Ḥasan, ‘Abdur-Raḥmān

bin Zayd bin Aslam and his father and Muqātil bin Ḥayyān. It was also the opinion favored by Ibn Jarīr.\(^{[1]}\)

\[\text{And give them something out of the wealth of Allah which He has bestowed upon you.}\]

Ibrahīm An-Nakha’i said, “This is urging the people, their masters and others.” This was also the view of Buraydah bin Al-Ḥuṣayb Al-Aslami and Qatādah. Ibn ‘Abbās said: “Allāh commanded the believers to help in freeing slaves.”

**The Prohibition of forcing One’s Slave-Girls to commit Zinā**

Allāh’s saying:

\[\text{And force not your slave-girls to prostitution...}\]

Among the people of the Jāhiliyyah, there were some who, if he had a slave-girl, he would send her out to commit Zinā and would charge money for that, which he would take from her every time. When Islām came, Allāh forbade the believers to do that. The reason why this Āyah was revealed, according to the reports of a number of earlier and later scholars of Tafsīr, had to do with ‘Abdullāh bin Ubayy bin Salūl. He had slave-girls whom he used to force into prostitution so that he could take their earnings and because he wanted them to have children which would enhance his status, or so he claimed.

**Reports narrated on this Topic**

In his Musnad, Al-Ḥāfīz Abu Bakr ʾĀhmād bin ʿAmr bin ʿAbd Al-Khāliq Al-Bazzār, may Allāh have mercy on him, recorded that Az-Zuhri said, “Abdullāh bin Ubayy bin Salūl had a slave-girl whose name was Muʿādhah, whom he forced into prostitution. When Islām came, the Āyah

\[\text{And force not your slave-girls to prostitution...}\]

\[^{[1]}\] At-Ṭabari 19:173, Al-Baghawi 3:343.
revealed."[1]

Al-A’mash narrated from Abu Sufyān that Jābir said concerning this Āyah, “This was revealed about a slave-girl belonging to ‘Abdullāh bin Ubayy bin Salūl whose name was Musaykah. He used to force her to commit immoral actions, but there was nothing wrong with her and she refused. Then Allāh revealed this Āyah:

\[\text{And force not your slave-girls to prostitution,}\]

\[\text{until His saying;}\]

\[\text{But if anyone compels them, then after such compulsion,}\]

\[\text{Allāh is Oft-Forgiving, Most Merciful.}\]"[2]

An-Nasā’ī also recorded something similar.[3]

Muqātil bin Ḥayyān said, “I heard – and Allāh knows best – that this Āyah was revealed about two men who used to force two slave-girls of theirs (into prostitution). One of them was called Musaykah who belonged to [the Anṣāri], and Umaymah the mother of Musaykah belonged to ‘Abdullāh bin Ubayy. Mu’ādhah and Arwā were in the same situation. Then Musaykah and her mother came to the Prophet ﷺ and told him about that. Then Allāh revealed:

\[\text{And force not your slave-girls to prostitution,}\]

\[\text{meaning Zinā.}\]"[4]

\[\text{if they desire chastity,}\]

\[\text{means, if they want to be chaste, which}\]

\[\text{is the case with the majority of slave-girls.}\]

\[\text{in order that you may make a gain in the goods of this worldly}\]

\[\text{life.}\]

meaning, from the money they earn and their children. The Messenger of Allâh ﷺ forbade the money earned by the cupper, the prostitute and the fortune-teller.\[1\] According to another report:

«The earnings of a prostitute are evil, the earnings of a cupper are evil, and the price of a dog is evil.» \[2\]

«But if anyone compels them, then after such compulsion, Allâh is Oft-Forgiving, Most Merciful.»

meaning, towards them, as has already been stated in the Hadith narrated from Jâbir.\[3\] Ibn Abî Taḥlah narrated that Ibn ‘Abbâs said, “If you do that, then Allâh is Oft-Forgiving, Most Merciful, and their sin will be on the one who forced them to do that.”\[4\] This was also the view of Mujâhid, ‘Aṭâ’ Al-Khurâsâni, Al-A’mash and Qatâdah.\[5\]

After explaining these rulings in detail, Allâh says:

«And indeed We have sent down for you Ayât that make things plain,»

meaning, in the Qur’ân there are Ayât which are clear and explain matters in detail.

«and the example of those who passed away before you,»

means, reports about the nations of the past and what happened to them when they went against the commandments of Allâh, as Allâh says:

[1] Muslim 3:1198
And We made them a precedent, and an example to later generations. [43:56];
We made them a lesson, i.e., a rebuke for committing sin and forbidden deeds.

(for those who have Taqwa. meaning, for those who remember and fear Allāh.

Allāh is the Light of the heavens and the earth. The parable of His Light is as a niche and within it a lamp: the lamp is in a glass, the glass as it were a star Durriyyun, lit from a blessed tree, an olive, neither of the east nor of the west, whose oil would almost glow forth, though no fire touched it. Light upon Light! Allāh guides to His Light whom He wills. And Allāh sets forth parables for mankind, and Allāh is All-Knower of everything.

The Parable of the Light of Allāh
‘Ali bin Abī Ṭālḥah reported that Ibn ‘Abbās said:

Allāh is the Light of the heavens and the earth. means,
the Guide of the inhabitants of the heavens and the earth.[1]
Ibn Jurayj said: “Mujāhid and Ibn ‘Abbās said concerning the Āyah:

Allāh is the Light of the heavens and the earth.
He is controlling their affairs and their stars and sun and moon.”[2]

As-Suddi said concerning the Āyah:

«Allāh is the Light of the heavens and the earth.»

by His Light the heavens and earth are illuminated.

In the Two Şaḥiḥs, it is recorded that Ibn ‘Abbās, may Allāh be pleased with him, said: “When the Messenger of Allāh ﷺ got up to pray at night, he would say:

«O Allāh, to You be praise, You are the Sustainer of heaven and earth and whoever is in them. To You be praise, You are the Light of the heavens and the earth and whoever is in them.»[1]

It was narrated that Ibn Mas‘ūd said, “There is no night or day with your Lord; the Light of the Throne comes from the Light of His Face.”[2]

«The parable of His Light» There are two views concerning the meaning of the pronoun (His). The first is that it refers to Allāh, may He be glorified and exalted, meaning that the parable of His guidance in the heart of the believer is

«as a niche» This was the view of Ibn ‘Abbās.[3] The second view is that the pronoun refers to the believer, which is indicated by the context of the words and implies that the parable of the light in the heart of the believer is as a niche. So the heart of the believer and what he is naturally inclined to of guidance and what he learns of the Qur‘ān which is in accordance with his natural inclinations are, as Allāh says:

[2] See the discussion of Āyah no. 86 of Sūrat Al-Mu‘minūn.
Can they who rely on a clear proof from their Lord, and whom a witness from Him recites it (can they be equal with the disbelievers) [11:17].

The heart of the believer in its purity and clarity is likened to a lamp in transparent and jewel-like glass, and the Qur’ân and Shari‘ah by which it is guided are likened to good, pure, shining oil in which there is no impurity or deviation.

(as if there were) a niche Ibn ‘Abbās, Mujāhid, Muhammad bin Ka‘b and others said, “This refers to the position of the wick in the lamp.”[1] This is well-known, and hence Allāh then says:

and within it a lamp. This is the flame that burns brightly. Or it was said that the niche is a niche in the house. This is the parable given by Allāh of obedience towards Him. Allāh calls obedience to Him as light, then He calls it by other numerous names as well. Ubayy bin Ka‘b said, “The lamp is the light, and this refers to the Qur’ân and the faith that is in his heart.”[2] As-Suddi said, “It is the lamp.”

the lamp is in a glass, means, this light is shining in a clear glass. Ubayy bin Ka‘b and others said, “This is the likeness of the heart of the believer.”[3]

the glass as it were a star Durriyyun, Some authorities recite the word Durriyyun with a Dammah on the Dāl and without a Hamzah, which means pearls, i.e., as if it were a star made of pearls (Durr). Others recite it as Dirri‘un or Durri‘un, with a Kasrah on the Dāl, or Dammah on the Dāl, and with a Hamzah at the end, which means reflection (Dir), because if something is shone on the star it becomes brighter than at any other time. The Arabs call the stars they do not know Darārī. Ubayy bin

Ka'b said: a shining star. Qatādah said: “Huge, bright and clear.”

\[\text{lit from a blessed tree}\] means, it is derived from olive oil, from a blessed tree.

\[\text{an olive}\] This refers to the blessed tree mentioned previously.

\[\text{neither of the east nor of the west}\] means, it is not in the eastern part of the land so that it does not get any sun in the first part of the day, nor is it in the western part of the land so that it is shaded from the sun before sunset, but it is in a central position where it gets sun from the beginning of the day until the end, so its oil is good and pure and shining.

Ibn Abi Ḥātim recorded that Ibn 'Abbās commented on:

\[\text{an olive, neither of the east nor of the west}\]

“This is a tree in the desert which is not shaded by any other tree or mountain or cave, nothing covers it, and this is best for its oil.”\[1\] Mujāhid commented on:

\[\text{neither of the east nor of the west}\]

saying; “It is not in the east where it will get no sun when the sun sets, nor is it in the west where it will get no sun when the sun rises, but it is in a position where it will get sun both at sunrise and sunset.”\[2\] Sa'id bin Jubayr commented:

\[\text{an olive, neither of the east nor of the west, whose oil would almost glow forth (of itself)}\]

“This is the best kind of oil. When the sun rises it reaches the tree from the east and when it sets it reaches it from the west,

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\[1\] Ibn Abi Ḥātim 8:2600.

\[2\] At-Ṭabari 19:186.
so the sun reaches it morning and evening, so it is not counted as being in the east or in the west.”

\[\text{whose oil would almost glow forth (of itself), though no fire touched it.}\]

‘Abdur-Rahmān bin Zayd bin Aslam said (this means) because the oil itself is shining.\[\footnote{At-Ṭabarî 19:183.}\]

\[\text{Light upon Light!}\] Al-‘Awwfî narrated from Ibn ‘Abbās that this meant the faith and deeds of a person.\[\footnote{At-Ṭabarî 19:182.}\] As-Suddî said:

\[\text{Light upon Light!}\]

“Light of the fire and the light of the oil: when they are combined they give light, and neither of them can give light without the other. Similarly the light of the Qur’ān and the light of faith give light when they are combined, and neither can do so without the other.”\[\footnote{Ad-Durr al-Manthūr 6:202.}\]

\[\text{Allāh guides to His Light whom He wills.}\] means, Allāh shows the way to the ones whom He chooses, as it says in the Hadīth recorded by Imām Aḥmad from ‘Abdullāh bin ‘Amr, who said, “I heard the Messenger of Allāh ﷺ say:}

\[\text{إِنَّ الَّذِينَ تَعَالَى عَلَى كُلِّ خَلْقٍ فِي ضَيْخِيَّةٍ نَّمُّ أَلْقَى عَلَيْهِمْ مِنْ نُورِهِ بَيِّنَةً، فَمَنْ أَصَابَ مِنْ نُورِهِ بَيِّنَةٍ اهْتَدَى وَمَنْ أَخَطَّأَ فَلَذََّلِكَ أُوْلُوْاْفُوْرٍ: لَجِئَ الْفَلُّمْ عَلَى عِلَمِ اللَّهِ عَزَّ وَجَلَّ.}

\[\text{Allāh created His creation in darkness, then on the same day He sent His Light upon them. Whoever was touched by His Light on that day will be guided and whoever was missed will be led astray. Hence I say: the pens have dried in accordance with the knowledge of Allāh, may He be glorified.}\]\[\footnote{Aḥmad 2:176.}\]
And Allâh sets forth parables for mankind, and Allâh is All-Knower of everything.

Having mentioned this parable of the Light of His guidance in the heart of the believer, Allâh ends this Ayah with the words:

And Allâh sets forth parables for mankind, and Allâh is All-Knower of everything.

meaning, He knows best who deserves to be guided and who deserves to be led astray.

Imâm Ahmad recorded that Abu Saîd Al-Khudri said, “The Messenger of Allâh ﷺ said:

The hearts are of four kinds: the heart that is clear like a shining lamp; the heart that is covered and tied up; the heart that is upside-down; and the heart that is clad in armor. As for the clear heart, it is the heart of the believer in which is a lamp filled with light; as for the covered heart, this is the heart of the disbeliever; as for the upside-down heart, this is the heart of the hypocrite, who recognizes then denies; as for the armor-clad heart, this is the heart in which there is both faith and hypocrisy. The parable of the faith in it is that of legume, a sprout that is irrigated with good water, and the likeness of the hypocrisy in it is that of sores that are fed by blood and pus. Whichever of the two prevails is the characteristic that will dominate.١١

١١ Ahmad ٣:١٧.
Its chain of narrators is good (Jayyid) although they (Al-Bukhari and Muslim) did not record it.

36. In houses which Allah has ordered to be raised, in them His Name is remembered. Therein glorify Him in the mornings and in the evenings.

37. Men whom neither trade nor business diverts from the remembrance of Allah nor from performing the Salah nor from giving the Zakah. They fear a Day when hearts and eyes will be overturned.

38. That Allah may reward them according to the best of their deeds, and add even more for them out of His grace. And Allah provides without measure to whom He wills.

The Virtues of the Masjids, the Correct Etiquette, and the Virtues of Those who take care of them

Having likened the heart of the believer and what it contains of guidance and knowledge to a lamp lit with good oil shining in a clear glass, Allah then states where it belongs, which is in the Masjids, the places on earth that are most beloved to
Allāh. The *Masjids* are His houses where He Alone is worshipped. So Allāh says:

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\textit{In houses which Allāh has ordered to be raised,}
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meaning, Allāh has commanded that they be established and that they be kept clean of any filth, idle talk or words or deeds that are inappropriate. 'Ali bin Abī Ṭālīḥah reported from Ibn 'Abbās concerning this Āyah:

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\textit{In houses which Allāh has ordered to be raised,}
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he said; “Allāh forbade idle talk in them.”\footnote{At-Ṭa’ārī 19:191.} This was also the view of ‘Ikrimah, Abū Šālih, Ad-Ḍāḥīk, Nāfī’ bin Jubayr, Abū Bakr bin Sulaymān bin Abī Ḥathimah, Sufyān bin Ḥusayn and others among the scholars of Tafsīr.

Many Ḥadīths have been narrated concerning the construction of *Masjids*, honoring them, respecting them, and perfuming them with incense etc. This has been discussed in more detail elsewhere, and I have written a book dealing with this topic on its own, praise and blessings be to Allāh. With Allāh’s help we will mention here a few of these Ḥadīths, if Allāh wills. In Allāh we put our trust and reliance.

‘Uthmān bin ‘Affān, the Commander of the faithful, may Allāh be pleased with him, said; “I heard the Messenger of Allāh ﷺ say:

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\textit{\textit{Whomever builds a Masjid seeking the Face of Allāh, Allāh will build for him something similar to it in Paradise.}}
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It was narrated in the Two Šāhīhs.\footnote{Fath Al-Bārī 1:648, Muslim 1:378.} Ibn Mājah narrated that ‘Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, said; “The Messenger of Allāh ﷺ said:

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\textit{\textit{Whomever builds a Masjid in which the Name of Allāh is}
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remembered, Allah will build for him a house in Paradise."[1]

An-Nasâ’î mentioned something similar.[2] There are very many Hadiths which say this. ‘A’ishah, may Allah be pleased with her, said: “The Messenger of Allah سALLAH ﷺ commanded us to build Masjids among the houses, and to clean them and perfume them.” This was recorded by Aḥmad and the Sunan compilers with the exception of An-Nasâ’î.[3] Aḥmad and Abu Dāwūd recorded a similar report from Samurah bint Jundub.[4]

Al-Bukhārī said: “Umar said: ‘Build for the people a place to worship Allah, and beware of using red or yellow for adornment and decoration and distracting the people thereby.’”[5]

Abu Dāwūd narrated that Ibn ‘Abbās said, “The Messenger of Allah سALLAH ﷺ said:

"لَا نَقُومُ الْسَّاعَةُ حَتَّى يَبَاخِي النَّاسُ فِي الْمُسْاجِد"

"I was not commanded to Tashyīd the Masjids."[6]

Ibn ‘Abbās said, “Decorating them as the Jews and Christians did.”[6]

Anas, may Allah be pleased with him, said, “The Messenger of Allah سALLAH ﷺ said:

"لَا نَقُومُ الْسَّاعَةُ حَتَّى يَبَاخِي النَّاسُ فِي الْمُسْاجِد"

"The Hour will not come until people show off in building Masjids."[6]

It was recorded by Aḥmad and the compilers of the Sunan, with the exception of At-Tirmidhi.[7]

Buraydah narrated that a man called out in the Masjid and

[5] Fath Al-Bârî 1:642. This was stated by Al-Bukhārī without a chain of narration.
said, “Has any body said anything about a red camel?” The Prophet ﷺ said:

َلاَ، وَجَدْتُ، إِنِّيُبَيِّنُ السَّاجِدَ لِما بَيِّنَ اللهُ

«May you never find it! The Masjids were built only for what they were built for.»

This was narrated by Muslim.\(^1\)

Abu Hurayrah, may Allâh be pleased with him, narrated that the Messenger of Allâh ﷺ said:

إِذَا رَأِيْتُمْ مِنْ بُيُّعٍ أَوْ بُيُّعَاءٍ فِي الْمَسْجِدِ، فَقُولُوا: لَأَأَرْبَحُ اللهُ بِجَارَتِكُمْ، وَإِذَا رَأِيْتُمْ

منْ يَنْتَشِدُ ضَالٍّ أَفِي الْمَسْجِدِ، فَقُولُوا: لَأَرْبَحَ اللهُ عَلَيْكُمْ

“If you see someone buying or selling in the Masjid, say to him, “May Allâh never make your business profitable!” And if you see someone calling out about lost property, say, “May Allâh never return it to you!””

This was recorded by At-Tirmidhî, who said: “Hasan Gharîb.”\(^2\)

Al-Bukhârî recorded that As-Sâ‘îb bin Yazîd Al-Kindi said, “I was standing in the Masjid and a man threw pebbles at me, so I looked and saw ‘Umar bin Al-Khaṭṭâb who said, ‘Go and bring me these two men.’ I went and brought them to him, and he said, ‘Who are you?’ Or, ‘Where do you come from?’ They said, ‘We are from At-Tâ’îf.’ ‘Umar said, ‘If you had been from this town I would have hit you, for you are raising your voices in the Masjid of the Messenger of Allâh ﷺ.’”\(^3\)

An-Nasâ‘î recorded that Ibrâhîm bin ‘Abdur-Raḥmân bin ‘Awf said: “‘Umar heard the voice of a man in the Masjid and said: ‘Do you know where you are?’” This is also Sahîh.\(^4\)

Al-Ḥâfîz Abu Ya‘lâ Al-Mûsîlî recorded from ‘Abn ‘Umar that ‘Umar used to burn incense in the Masjid of the Messenger of Allâh ﷺ every Friday. Its chain of narration is Hasan and there is nothing wrong with it, Allâh knows best.\(^5\)

\(^1\) Muslim 1:397
\(^2\) Tuhfat Al-Ahwâdhi 4:550
\(^3\) Patîh Al-Bâri 1:667.
\(^4\) Tuhfat Al-Ahwâdhi 8:4.
\(^5\) Abi Ya‘lâ 1:170.
It is confirmed in the Two Sahīhs that the Messenger of Allāh ﷺ said:

"صلاة الرجل في الجماعة تُضعفُ على صلاتِه في بيته و في سوقه خمسا و عشراً.
إِنَّمَا ذَلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَأَخْسَرَ وَضُوءَهُ. ثم يخرج إلى المسجد لا يخرج إلا الصلاة لِمَ يخط خطوة إلا رفع له بها ذرجة و خط عَنْهَا بِهَا حَتَّى تَزَالَ المِلَامِيْكَة تُصْلِّي عليه ما دام في صلاة: اللهم صلى عليه، الله دخله، ولا يزال في صلاة ما انصهر الصلاة.

"A man's prayer in congregation is twenty-five times better than his prayer in his house or the marketplace. That is because if he performs Wudū and does it well, then he goes out to go to the Masjid, and for no other purpose than to pray, he does not take one step but he increases in one level in status and one sin is removed. When he prays, the angels continue sending blessings on him as long as he is in the place where he prays, [they say], "O Allāh, send blessings on him, O Allāh, have mercy on him." And he will remain in a state of prayer as long as he is waiting for the prayer."

The following is recorded in the Sunan:

"تَبَثُّ اللَّيْلَاءِ إِلَى الْمَسْجِدِ فِي الظُّلُمَّ يَثْبَرُ الْيَوُمُ الْقِيَامَةَ،

"Those who walk to the Masjids when it is dark, give them the glad tidings of complete Light on the Day of Resurrection."

When entering the Masjid, it is recommended to enter with one's right foot, and to say the supplication recorded in Sahīh Al-Bukhārī, where it is narrated from ‘Abdullāh bin ‘Amr that the Messenger of Allāh ﷺ used to say, when he entered the Masjid:

"أَعُوْدُ بَيْنَ الْعَظِيمِ وَرَجُوْجِهِ الْكَرِيمِ، وَسَلَّمَتِهِ الْقَدِيمِ، مِنَ السَّمَّاَنِ الرَّجِيِّمِ،

"I seek refuge with Allāh Almighty and with His Noble Face, and with His Eternal Domain, from the accursed Shayṭān.

[He (one of the narrators) asked, 'Is that all?' He answered, 'Yes']. If he says this, the Shayṭān says: "He will be protected

from me all day long."[1]

Muslim recorded that Abu Ḥumayd or Abu Usayd said: The Messenger of Allāh ﷺ said:

«إِذَا دَخَلَ أَحَدُكُمُ السَّمَاءَ فَليُبَلَّغُ: اللَّهُمَّ اَتْنَعْ لِي أَبْوَابَ رَحْمَتِكَ. وَإِذَا خَرَّ فَلِيُبَلَّغُ: اللَّهُمَّ إِنِّي أَسْتَلَكَ مِنْ نَضْلُكَ»

«When anyone of you enters the Masjid, let him say: “O Allāh, open the gates of Your mercy for me. And when he comes out, let him say: “O Allāh, I ask You of Your bounty.”»[2]

An-Nasā‘i also recorded this from them from the Prophet ﷺ. Abu Hurayrah, may Allāh be pleased with him, said: The Messenger of Allāh ﷺ said:

«إِذَا دَخَلَ أَحَدُكُمُ السَّمَاءَ فَلِيُبَلَّغُ: اللَّهُمَّ اَتْنَعْ لِي أَبْوَابَ رَحْمَتِكَ. وَإِذَا خَرَّ فَلِيُبَلَّغُ: اللَّهُمَّ اَتْنَعْ لِي أَبْوَابَ رَحْمَتِكَ. وَإِذَا خَرَّ فَلِيُبَلَّغُ: اللَّهُمَّ إِنِّي أَسْتَلَكَ مِنْ نَضْلُكَ»

«When anyone of you enters the Masjid, let him invoke blessings on the Prophet then let him say: “O Allāh, open the gates of Your mercy for me.” When he comes out, let him invoke blessings on the Prophet and say, “O Allāh, protect me from the accursed Shaytān.”»[3]

This was also recorded by Ibn Mājah, as well as Ibn Khuzaymah and Ibn Ḥibbān in their Sahīhs.[4]

[in them His Name is remembered.] meaning, the Name of Allāh. This is like the Āyāt:

«وَيَعِظُونَ فِي سَمْعِ يَوْمِ الْخَرَاجِ»

«O Children of Ādam! Take your adornment to every Masjid…» [7:31]

«and you should face (Him only) in each and every Masjid, and invoke Him only making your religion sincere to Him» [7:29].

«And the Masjids are for Allâh» [72:18].

«in them His Name is remembered.» Ibn ‘Abbâs said, “This means that His Book is recited therein.”

«Therein glorify Him in the mornings and in the evenings.»

«Men whom neither trade nor business diverts from the remembrance of Allâh»

This is like the Âyât:

«O you who believe! Let not your properties or your children divert you from the remembrance of Allâh.» [63:9]

«O you who believe! When the call is proclaimed for the Salâh on Friday, hasten earnestly to the remembrance of Allâh and leave off business.» [62:9]

Allâh says that this world and its adornments, attractions and marketplaces should not distract them from remembering their Lord Who created them and sustains them, those who know that what is with Him is better for them than what they themselves possess, because what they have is transient but that which is with Allah is eternal. Allâh says:

Men whom neither trade nor business diverts from the remembrance of Allāh nor from performing the ʿIṭbāh nor from giving the Zakāt.

meaning, they give priority to obeying Allāh and doing what He wants and what pleases Him over doing what they want and what pleases them. It was reported from Šālim from Ṭabdullāh bin ʿUmar that he was in the marketplace when the ʿIqāmah for prayer was called, so they closed their stores and entered the Masjid. Ibn ʿUmar said: “Concerning them the Āyah was revealed:

{Men whom neither trade nor business diverts from the remembrance of Allāh}.”

This was recorded by Ibn Abī Ḥātim and Ibn Jarīr.[1] Men whom neither trade nor business diverts from the remembrance of Allāh.

ʿAli bin Abī Ṭalḥah reported that Ibn ʿAbbās said, “This meant from the prescribed prayers.”[2] This was also the view of Muqāṭīl bin Ḥayyān and Ar-Rabīʿ bin Anas. As-Suddi said: “From prayer in congregation.” Muqāṭīl bin Ḥayyān said, “That does not distract them from attending the prayer and establishing it as Allāh commanded them, and from doing the prayers at the prescribed times and doing all that Allāh has enjoined upon them in the prayer.”

They fear a Day when hearts and eyes will be overthrown.

means, the Day of Resurrection when people’s hearts and eyes will be overthrown, because of the intensity of the fear and terror of that Day. This is like the Āyah:

(And warn them of the Day that is drawing near…)} [40:18],

\[\text{And they give food, inspite of their love for it, to the poor, the orphan, and the captive, (saying:) "We feed you seeking Allâh's Face only. We wish for no reward, nor thanks from you. Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible." So Allâh saved them from the evil of that Day, and gave them a light of beauty and joy. And their recompense shall be Paradise, and silken garments, because they were patient.} \] [76:8-12]

And Allâh says here:

\[\text{And add even more for them out of His grace.}
\]

means, He will accept their good deeds and multiply them for them, as Allâh says:

\[\text{Surely, Allâh wrongs not even of the weight of a speck of dust.} \] [4:40]

\[\text{Whoever brings a good deed shall have ten times the like thereof to his credit.} \] [6:160]
Who is he that will lend to Allāh a goodly loan? » [2:245]

Allāh gives manifold increase to whom He wills. » [2:261]

And Allāh says here:

And Allāh provides without measure to whom He wills.

39. As for those who disbelieved, their deeds are like a mirage in a Qī‘ah. The thirsty one thinks it to be water until he comes up to it, he finds it to be nothing; but he finds Allāh with him, Who will pay him his due. And Allāh is swift in taking account.

40. Or like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allāh has not appointed light, for him there is no light.

Two Examples of two kinds of Disbelievers

These are two examples which Allāh sets forth of two kinds of disbelievers. Similarly He sets forth two parables of the hypocrites at the beginning of Sūrat Al-Baqarah: one involving fire and the other involving water.[1] Similarly, in Sūrat Ar-Ra‘d He gives two parables of the guidance and knowledge that are instilled in the heart, again involving fire and water,[2] we have discussed each of them in the appropriate place and there is no need to repeat it here, praise be to Allāh. The first of these two examples is that of the disbelievers who call

others to their disbelief, thinking that they have good actions and beliefs, when this is not in fact the case. Their likeness is that of a mirage which is seen in a desert plain, looking from a distance as if it is a deep sea. The word Qi'ah refers to a vast, flat, level area of land in which the mirage may appear. There are different kinds of mirage, one which appears after midday, and another which appears in the morning and looks like water between heaven and earth. If a person who is in need of water sees the mirage, he thinks that it is water so he heads towards it in order to drink from it, but when he reaches it,

\[\text{فَتَجْدَى} \text{ ذَا الْيَتِمَّ}\\
\]

\begin{quote}
he finds it to be nothing.\end{quote}; Similarly the disbeliever thinks that he is doing something good and that he has achieved something, but when Allāh judges him on the Day of Resurrection, and brings him to account and examines his deeds, he will find that nothing has been accepted at all, either because of a lack of sincere belief or because he did not follow the proper ways of the Shari'ah. As Allāh says:

\begin{quote}
\text{وَقَالُوا} إِنِّي بَلَغْتُ نَارَ الْخَيْبَةِ}\\
\text{And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.}\\
[25:23]. And He says here:
\end{quote}

\begin{quote}
\text{وَقَالُوا} لِلَّهِ}\\
\text{but he finds Allāh with him, who will pay him his due. And Allāh is swift in taking account.}\\
\end{quote}

A similar view was also narrated from Ubayy bin Ka'b, Ibn 'Abbās, Mujāhid, Qatādah and others.\[1\]

In the Two Šaḥiḥs, it is reported that on the Day of Resurrection it will be said to the Jews, “What did you used to worship?” They will say, “We used to worship ʿUzayr the son of Allāh.” It will be said to them, “You have lied. Allāh has not begotten a son. What do you want?” They will say, “O Lord, we are thirsty, give us something to drink.” It will be said to them, “Do you not see?” Then Hell will be shown to them as if

\[1\] At-Ṭabari 19:196.
it is a mirage, parts of it consuming other parts, and they will go and fall into it.  

This is the parable of one whose ignorance is deep and advanced. As for those whose ignorance is simple, those who are uneducated and foolish and blindly follow the leaders of disbelief, knowing and understanding nothing, their parable is as Allâh says:

«Or like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, darkness upon darkness: if a man stretches out his hand, he can hardly see it!»

meaning, he can hardly see it because it is so intensely dark. This is the parable of the heart of the disbeliever whose ignorance is simple, who merely follows and does not know the true nature of the one whom he follows or where he is going. He is like the ignorant man in the parable who was asked, “Where are you going?” He said, “With them.” He was asked, “Where are they going?” He said, “I do not know.”

«darkness upon darkness» Ubayy bin Ka‘b said: “He is enveloped in five types of darkness: his darkness, his deeds are darkness, his coming in is darkness, his going out is darkness and his destiny on the Day of Resurrection will be darkness in the fire of Hell.”  

As-Suddi and Ar-Rabi‘ bin Anas also said something similar.

«And he for whom Allâh has not appointed light, for him there is no light.»

One whom Allâh does not guide is ignorant and doomed, an utter loser and disbeliever. This is like the Ayah:


Whomsoever Allâh sends astray, none can guide him [7:186]

This is in contrast to what Allâh says about the believers:

Allâh guides to His Light whom He wills. [24:35]

We ask Allâh the Almighty to put light in our hearts and give us light on our right and on our left, and to increase us in light.

41. See you not that Allâh, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings outspread? Of each one He knows indeed his Salah and his glorification; and Allâh is All-Aware of what they do.

42. And to Allâh belongs the sovereignty of the heavens and the earth, and to Allâh is the return.

Everything glorifies Allâh, may He be exalted, and to Him belongs the Sovereignty

Allâh tells us that whosoever is in the heavens and on the earth, i.e., the angels, mankind, Jinn, animals and even inanimate objects, all glorify Him. This is like the Ayah:

The seven heavens and the earth and all that is therein, glorify Him [17:44],

and the birds with wings outspread means, while they are flying they glorify their Lord and worship Him with the glorification with which they are inspired and to which they are guided. Allâh knows what they are doing, and so He says:

Of each one He knows indeed his Salah and his glorification; meaning, He has guided every creature to its own way of
worshipping Allah, may He be glorified. Then Allah tells us that He knows all of that and nothing at all is hidden from Him. He says:

"and Allah is All-Aware of what they do."

Then Allah tells us that to Him belongs the sovereignty of heaven and earth, and that He is the Ruler and Controller, the God Who is worshipped and besides Whom none other is to be worshipped, and there is none to put back His judgement.

"and to Allah is the return" means, on the Day of Resurrection, when He will judge as He wills,

"that He may requite those who do evil with that which they have done..." [53:31]

He is the Creator and Sovereign, and His is indeed the Authority in this world and the next. To Him be praise at the beginning and in the end.

43. See you not that Allah drives the clouds gently, then joins...
them together, then makes them into a heap of layers, and you see the rain come forth from between them; and He sends down from the sky, from mountains in it of ice, and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight.  

44. Allāh causes the night and the day to succeed each other. Truly, in this is indeed a lesson for those who have insight.  

The Power of Allāh to create the Clouds and that which comes from Them

Allāh tells us that He drives the clouds from the beginning, when they are formed and are still weak. This is the “Gentle driving.”

\[
\text{فَيَجْعَلُهُمْ عَابِراً}
\]

\[\text{\textit{then joins them together,}}\] means, He brings them together after they have been scattered.

\[
\text{فَيَجْعَلُهُمْ}
\]

\[\text{\textit{then makes them into a heap of layers,}}\] means, He piles them up on top of one another.

\[
\text{فَيَجْعَلُهُمْ عَابِراً}
\]

\[\text{\textit{and you see the Wadq}}\] meaning the rain,

\[
\text{فَيَجْعَلُهُمْ عَابِراً}
\]

\[\text{\textit{come forth from between them;}}\]

means, from the gaps between them. This is how it was understood by Ibn ‘Abbās and Aḍ-Daḥḥāk.\[1\] ‘Ubayd bin ‘Umayr Al-Laythi said: “Allāh sends the scatterer [wind], which stirs up that which is on the surface of the earth. Then he sends the generator [wind], which forms the clouds. Then He sends the joiner [wind] which brings them together. Then He sends the fertilizer [wind] which fertilizes or ‘seeds’ the clouds.” This was recorded by Ibn Abi Ḥātim and Ibn Jarīr.\[2\]

\[
\text{فَيَجْعَلُهُمْ عَابِراً}
\]

\[\text{\textit{come forth from between them;}}\]

\[
\text{فَيَجْعَلُهُمْ عَابِراً}
\]

\[\text{\textit{then makes them into a heap of layers,}}\] means, He piles them up on top of one another.

\[
\text{فَيَجْعَلُهُمْ عَابِراً}
\]

\[\text{\textit{and you see the Wadq}}\] meaning the rain,

\[
\text{فَيَجْعَلُهُمْ عَابِراً}
\]

\[\text{\textit{come forth from between them;}}\]

\[
\text{فَيَجْعَلُهُمْ عَابِراً}
\]

\[\text{\textit{then joins them together,}}\] means, He brings them together after they have been scattered.

\[
\text{فَيَجْعَلُهُمْ عَابِراً}
\]

\[\text{\textit{then makes them into a heap of layers,}}\] means, He piles them up on top of one another.

\[
\text{فَيَجْعَلُهُمْ عَابِراً}
\]

\[\text{\textit{and you see the Wadq}}\] meaning the rain,

\[
\text{فَيَجْعَلُهُمْ عَابِراً}
\]

\[\text{\textit{come forth from between them;}}\]

\[
\text{فَيَجْعَلُهُمْ عَابِراً}
\]

\[\text{\textit{then joins them together,}}\] means, He brings them together after they have been scattered.

\[
\text{فَيَجْعَلُهُمْ عَابِراً}
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\[\text{\textit{then makes them into a heap of layers,}}\] means, He piles them up on top of one another.

\[
\text{فَيَجْعَلُهُمْ عَابِراً}
\]

\[\text{\textit{and you see the Wadq}}\] meaning the rain,

\[
\text{فَيَجْعَلُهُمْ عَابِراً}
\]

\[\text{\textit{come forth from between them;}}\]

\[
\text{فَيَجْعَلُهُمْ عَابِراً}
\]

\[\text{\textit{then joins them together,}}\] means, He brings them together after they have been scattered.

\[
\text{فَيَجْعَلُهُمْ عَابِراً}
\]

\[\text{\textit{then makes them into a heap of layers,}}\] means, He piles them up on top of one another.

\[
\text{فَيَجْعَلُهُمْ عَابِراً}
\]

\[\text{\textit{and you see the Wadq}}\] meaning the rain,

\[
\text{فَيَجْعَلُهُمْ عَابِراً}
\]

\[\text{\textit{come forth from between them;}}\]

\[
\text{فَيَجْعَلُهُمْ عَابِراً}
\]

\[\text{\textit{then joins them together,}}\] means, He brings them together after they have been scattered.

\[
\text{فَيَجْعَلُهُمْ عَابِراً}
\]

\[\text{\textit{then makes them into a heap of layers,}}\] means, He piles them up on top of one another.

\[
\text{فَيَجْعَلُهُمْ عَابِراً}
\]

\[\text{\textit{and you see the Wadq}}\] meaning the rain,
and He sends down from [Min] the sky, from [Min] mountains in it of [Min] ice.

Some of the grammarians said that the first Min describes the place from which it is coming, the second specifies from which part of the sky it comes, and the third means some kind of mountains. This is based on the view of those scholars of Tafsir who say that,

from [Min] mountains in it of [Min] ice

means that there are mountains of hail in the sky from which Allâh sends down ice. As for those who say that “mountains” here is used as a metaphor for clouds, they think that the second Min is also used to describe the place from which the ice is coming, and is thus interchangeable with the first. And Allâh knows best.

and strikes therewith whom He wills, and averts it from whom He wills.

It may be that the phrase

and strikes therewith means, with what He sends down from the sky of different kinds of rain and hail. So then the phrase

and strikes therewith whom He wills means, by His mercy towards them, and

and averts it from whom He wills means, He withholds rain from them. Or it may be that

and strikes therewith means, with hail, as a punishment towards whomever He wills, striking their fruits and destroying their crops and trees. And He averts it from whomever He wills as a mercy towards them.
The vivid flash of its lightning nearly blinds the sight.
the brightness of its lightning almost takes away their sight if
the eyes follow it and try to look at it.

(Allāh causes the night and the day to succeed each other.)
He is controlling them, so that He takes something from the
length of one and adds it to the other, which is short, until
they become equal, then He does the opposite so that the one
which was short becomes long and vice versa. Allāh is the One
Who is controlling that by His command, power, might and
knowledge.

(Truly, in this is indeed a lesson for those who have insight.)
means, this is an indication of His greatness, may He be
exalted. This is like the Āyah:

Verily, in the creation of the heavens and the earth, and in the
alternation of night and day, there are indeed signs for men of
understanding. [3:190] and thereafter.

45. Allāh has created every moving creature from water. Of
them there are some that creep on their bellies, and some that
walk on two legs, and some that walk on four. Allāh creates
what He wills. Verily, Allāh is able to do all things.

Allāh’s Power in His creation of the Animals
Allāh mentions His complete and almighty power to create all
the different kinds of animals with their various forms, colors
and ways of moving and stopping, from one kind of water.

(Of them there are some that creep on their bellies,) like snakes and
so on;
and some that walk on two legs, like humans and birds;
and some that walk on four, like cattle and all kinds of animals. Allah says:

Allah creates what He wills. meaning by His power, because what He wills happens and what He does not will does not happen. So he says:

Verily, Allah is able to do all things.

46. We have indeed sent down manifest Ayat. And Allah guides whom He wills to the straight path.

Allah states that in this Qur'an He has revealed many clear and unambiguous rulings, words of wisdom and parables, and that He guides people of understanding, insight and intellect to ponder and understand them. He says:

And Allah guides whom He wills to the Straight Path.

47. They say: "We have believed in Allah and in the Messenger, and we obey," then a party of them turn away thereafter, such are not believers.

48. And when they are called to Allah and His Messenger, to
judge between them, lo! a party of them refuses and turns away.\textsuperscript{49}

\textsuperscript{49} But if the truth is on their side, they come to him willingly with submission.\textsuperscript{49}

\textsuperscript{50} Is there a disease in their hearts? Or do they doubt or fear lest Allāh and His Messenger should wrong them in judgement. Nay, it is they themselves who are the wrongdoers.\textsuperscript{50}

\textsuperscript{50} The only saying of the faithful believers, when they are called to Allāh and His Messenger, to judge between them, is that they say: "We hear and we obey." And such are the successful.\textsuperscript{50}

\textsuperscript{52} And whosoever obeys Allāh and His Messenger, fears Allāh, and has Taqwā of Him, such are the successful.\textsuperscript{52}

\textbf{The Treachery of the Hypocrites and the Attitude of the Believers}

Allāh tells us about the characteristics of the hypocrites who show one thing while hiding another, and who say with their tongues,

\textbf{مَنَّا أَنْطَكَ بِالْمَيْمَانِ}

\textsuperscript{50} "We have believed in Allāh and in the Messenger, and we obey," then a party of them turn away thereafter,\textsuperscript{50}

meaning, their actions contradict their deeds, and they say that which they do not do. Allāh says:

\textbf{وَمَا أُلْتِيَكُ بِالْمَيْمَانِ}

\textsuperscript{50} such are not believers.\textsuperscript{50}

\textbf{وَذَلِكَ دَعَوْا إِلَى اللَّهِ وَرَضُوْهُ لَا يَحْكَمُ بَيْنَهُمْ}

\textsuperscript{50} And when they are called to Allāh and His Messenger, to judge between them...\textsuperscript{50}

means, when they are asked to follow the guidance which Allāh has revealed to His Messenger \textit{ﷺ}, they turn away and are too arrogantly proud of themselves to follow him. This is like the \textit{Āyah}:

\textbf{أَلَمْ تُرَ إِلَيْكَ رُسُوْمُ أَنْتَهُم مَّانِعًا بَيْنَا أَنْتَ وَأَهْلُكَ وَمَا أَوْلُدٌ مِّنَ الْقَبْلَا}
Have you not seen those who claim that they believe in that which has been sent down to you, and that which was sent down before you, until His saying:

\[
\text{وَإِلَّا أَنْ اسْتَغْفِرَ الَّذِينَ كَفَرُوا} \tag{4:60-61}
\]

you see the hypocrites turn away from you with aversion.

But if the truth is on their side, they come to him willingly with submission.

means, if the ruling will be in their favor and not against them, then they will come and will listen and obey, which is what is meant by the phrase

\[
\text{وَإِلَّا أَنْ اسْتَغْفِرَ الَّذِينَ كَفَرُوا} \tag{4:60-61}
\]

willingly with submission. But if the ruling will go against him, he turns away and demands something that goes against the truth, and he prefers to refer for judgement to someone other than the Prophet ﷺ so that his false claims may prevail. His acceptance in the beginning was not because he believed that it was the truth, but because it happened to be in accordance with his desires. So when the truth went against what he was hoping for, he turned away from it. Allah said:

\[
\text{أَلَا إِلَيْنَا مُتَرَسُّونَ} \tag{4:60-61}
\]

Is there a disease in their hearts? meaning, their situation cannot be anything else, they must necessarily have a disease in their hearts, or else they have some doubts about the religion, or they are afraid that Allah and His Messenger ﷺ will be unjust in their ruling against them. Whichever it is, it is pure disbelief, and Allah knows which of these characteristics each one of them has.

\[
\text{الَّذِينَ هَمْ أَكْتَبَنَّهُمْ عَلَىَّ} \tag{4:60-61}
\]

Nay, it is they themselves who are the wrongdoers.

means, they are the evildoers who commit immoral actions, and Allah and His Messenger ﷺ are innocent of the injustice and unfairness that they imagine; exalted be Allah and His Messenger ﷺ above such a thing.
Then Allāh tells us about the attributes of the believers who respond to Allāh and His Messenger ﷺ and who seek no other way apart from the Book of Allāh and the Sunnah of His Messenger ﷺ. Allāh says:

«إِنَّمَا كَانَ فِوْلَ الْمُؤْمِنِينَ إِذَا دَعَوْا إِلَى اللَّهِ وَرَسُولِهِ لَيَنْفَعُ بِهِمْ أَنْ يُقَوِّلُوا سَيْمَا وَلَعْمَا»

«The only saying of the faithful believers, when they are called to Allāh and His Messenger, to judge between them, is that they say: 'We hear and we obey'».

meaning, to hear to obey. Allāh describes them as having attained success, which is achieving what one wants and being saved from what one fears. So Allāh says:

«أَوْلَٰئِكَ هُمُ الْمُفْلِحُونَ»

«And such are the successful.»

Concerning the Āyah:

«أَنْ يُقَوِّلُوا سَيْمَا وَلَعْمَا»

«they say: ‘We hear and we obey’»,

Qatādah said: “We were told that when ‘Ubādah bin As-Sāmit, who had been present at Al-‘Aqabah and at Badr, and was one of the leaders of the Anṣār, was dying, he said to his nephew Junādah bin Abi Umayyah: ‘Shall I not tell you what you must do and what is your due?’ He said, ‘Yes.’ He said: ‘You have to listen and obey when times are easy and when they are hard, when you feel energetic and when you do not want to, and when you feel selfish. You have to train your tongue to speak the truth. Do not go against those who are in authority, unless they openly command you to commit acts of disobedience to Allāh. Whenever you are commanded to do something that goes against the Book of Allāh, then follow the Book of Allāh.’”[1]

Qatādah said: We were told that Abu Ad-Dardā’ said, “There is no Islām except through obedience to Allāh, and no goodness except in Jamā‘ah. Sincerity is to Allāh and His Messenger ﷺ, and to the Khalīfah and all the believers.” He said: “And we were told that ‘Umar bin Al-Khaṭṭāb, may Allāh

be pleased with him, used to say; "The bonds of Islam are La ilaha illallah, establishing prayer, paying Zakah and obeying those whom Allah has given authority over the affairs of the Muslims." This was recorded by Ibn Abi Hatim.\[1\] There are very many Hadiths and reports which state that it is obligatory to obey the Book of Allah, the Sunnah of His Messenger, the Rightly-Guided Khalifas and the Imams when they command us to obey Allah; there are too many of these reports to quote them all here.

\(< And whosoever obeys Allah and His Messenger, >\)

in what he is commanded with, and avoid what he is forbidden,

\(< Mukuunk Allah >\)

\(< Fears Allah >\) means, for his past sins,

\(< Wrist Tawwuh >\)

\(< And has Taqwa of Him, >\) regarding sins he may commit in the future.

such are the successful. means, those who will attain all
goodness and be saved from all evil in this world and the
Hereafter.

53. They swear by Allāh their strongest oaths that if only you
would order them, they would leave. Say: "Swear you not;
obedience is known. Verily, Allāh knows well what you do."

54. Say: "Obey Allāh and obey the Messenger, but if you
turn away, he is only responsible for the duty placed on him
and you for that placed on you. If you obey him, you shall be
on the right guidance. The Messenger's duty is only to convey
(the Message) in a clear way."

Allāh says about the hypocrites who had promised the
Messenger and sworn that if he were to command them to
go out for battle, they would go:

Say: "Swear you not..." meaning, do not swear this oath.

obedience is known. It was said that the meaning is, your
obedience is known, i.e., it is known that your obedience is
merely verbal and is not accompanied by action. Every time you
swear an oath you lie. This is like the Āyah:

They swear to you that you may be pleased with them...
[9:96]

And Allāh says:

They have made their oaths a screen (for their evil actions).
[58:16]
It is part of their nature to tell lies, even in the issues they choose, as Allah says:

«Have you not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "If you are expelled, we indeed will go out with you, and we shall never obey any one against you; and if you are attacked, we shall indeed help you." But Allah is Witness that they verily are liars. Surely, if they are expelled, never will they go out with them; and if they are attacked, they will never help them. And if they do help them, they will turn their backs, and they will not be victorious.» [59:11-12]

Then Allah says:

«Say: "Obey Allah and obey the Messenger...»

meaning, follow the Book of Allah and the Sunnah of His Messenger ﷺ.

«but if you turn away,» if you ignore what he has brought to you,

«he is only responsible for the duty placed on him», conveying the Message and fulfilling the trust.

«and you for that placed on you.» accepting that, and venerating it and doing as it commanded.

«If you obey him, you shall be on the right guidance.» because he calls to the straight path,
The path of Allāh to Whom belongs all that is in the heavens and all that is in the earth... [42:53]

The Messenger's duty is only to convey in a clear way. This is like the Āyāt:

your duty is only to convey and on Us is the reckoning. [13:40]

So remind them – you are only one who reminds. You are not a dictator over them. [88:21-22]

55. Allāh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them. And He will surely give them in exchange a safe security after their fear if they worship Me and do not associate anything with Me. But whoever disbelieved after this, they are the rebellious.

Allāh’s Promise to the Believers that He would grant them Succession

This is a promise from Allāh to His Messenger ﷺ that He would cause his Ummah to become successors on earth, i.e., they would become the leaders and rulers of mankind, through whom He would reform the world and to whom people would submit, so that they would have in exchange a safe security after their fear. This is what Allāh did indeed do, may He be glorified and exalted, and to Him be praise and blessings. For He did not cause His Messenger ﷺ to die until
He had given him victory over Makkah, Khaybar, Bahrayn, all of the Arabian Peninsula and Yemen; and he took Jizyah from the Zoroastrians of Hajar and from some of the border lands of Syria; and he exchanged gifts with Heraclius the ruler of Byzantium, the ruler of Egypt and Alexandria, the Muqawqis, the kings of Oman and An-Najashi of Abyssinia, who had become king after Aṣḥamah, may Allāh have mercy on him and grant him honor.

Then when the Messenger ﷺ died, his successor (Khalīfah) Abu Bakr Aṣ-Ṣiddiq took over the reins of power and united the Ummah, preventing its disintegration. He took control of the entire Arabian Peninsula, and he sent the Islamic armies to the land of Persia, under the leadership of Khālid bin Al-Walid, may Allāh be pleased with him, who conquered a part of it and killed some of its people. He sent another army under the leadership of Abu ʿUbaydah, may Allāh be pleased with him, and the other commanders who came after him in the lands of Syria. He sent a third army under the leadership of ‘Amr bin Al-‘Ās, may Allāh be pleased with him, to Egypt. Allāh enabled the army sent to Syria to conquer Buṣrā and Damascus and their provinces the land of Ḥawrān and its environs. Then Allāh chose for Abu Bakr to honor him with Him and he died.

The people of Islām were blessed that Aṣ-Ṣiddiq was inspired to appoint ʿUmar Al-Fārūq as his successor, so he took the reins of power after him and did a perfect job. After the Prophets, the world never saw anyone like ʿUmar in excellence of conduct and perfect justice. During his time, the rest of Syria and Egypt, and most of Persia, was conquered. Kisrā was defeated and utterly humiliated, and he retreated to the furthest point of his kingdom. Mighty Caesar was brought low, his rule over Syria was overthrown, and he retreated to Constantinople. Their wealth was spent for the sake of Allāh, as the Messenger of Allāh ﷺ had foretold and promised. May Allāh's perfect peace and purest blessing be upon him.

During the rule of ʿUthmān, the Islamic domains spread to the furthest points of the earth, east and west. The lands of the west were conquered as far as Cyprus and Andalusia, Kairouān[1]

[1] During the author's time, this city was the capital of Tunisia.
and Sebta which adjoins the Atlantic Ocean. Towards the east, the conquests extended as far as China. Kísra was killed, his kingdom was utterly destroyed and the cities of Iraq, Khurasán and Al-Ahwáz were conquered. The Muslims killed a great number of Turks and Alláh humiliated their great king Khāqān. Taxes were collected from the east and the west, and brought to the Commander of the faithful Úthmān bin ‘Affān, may Alláh be pleased with him. This was a blessing brought by his recitation and study of the Qur'ān, and his bringing the Ummah together to preserve and protect it. In the Sāhīḥ it was recorded that the Messenger of Alláh ﷺ said:

إِنَّ الْحَقَّ لِلَّيْلِ الْأَرْضَ قُرْآنٌ مُّبَارَكٌ، وَصَمَّرَهَا وَلَحْنَهَا، وَسَيَبِيلُ مُلُكُ أَمْعَى مَا رَوْى لِي

«Alláh showed me the earth and I looked at the east and the west. The dominion of my Ummah will reach everywhere I was shown.»[1]

And now we are enjoying that which Alláh and His Messenger ﷺ promised us, for Alláh and His Messenger ﷺ spoke the truth. We ask Alláh to give us faith in Him and His Messenger, and to help us to give thanks to Him in a manner that will earn us His pleasure.

وَفَعَّلَ أَنَّ اللَّهَ الْآيَةَ مُثْقِلًا بِنَكُورَ وَكَبِلَ الْقَلْبِ بِذَاتِيَبِهِ فِي الأَرْضِ صَحِيَّةً أَسْتَطَلَّ

«Alláh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them. And He will surely, give them in exchange a safe security after their fear...»

Ar-Rabî‘ bin Anas narrated that Abu Al-‘Āliyah said, “The Prophet ﷺ and his Companions were in Makkah for nearly ten years, calling people in secret to worship Alláh Alone with no partner or associate. They were in a state of fear and were not instructed to fight until after they were commanded to migrate.

to Al-Madinah. When they came to Al-Madinah, then Allah instructed them to fight. In Al-Madinah they were afraid and they carried their weapons morning and evening. This is how they remained for as long as Allah willed... Then Allah revealed this Ayah.\[1\]

He caused His Prophet to prevail over the Arabian Peninsula, and then they felt safe and put down their weapons. Then Allah took His Prophet and they remained safe throughout the time of Abu Bakr, 'Umar and 'Uthman, until what happened happened, and fear again prevailed over them, so they instituted a police force and guards. They changed, so their situation changed. One of the Salaf said, "The Khilafah of Abu Bakr and 'Umar was true and adhered to the Book of Allah. Then he recited this Ayah."

Al-Bara' bin 'Azib said, "This Ayah was revealed when we were in a state of extreme fear."[2] This Ayah is like the Ayah:

\[\text{And remember when you were few and were reckoned weak in the land} \]

Until His statement:

\[\text{so that you might be grateful} \] [8:26].

\[\text{as He granted succession to those before them.} \]

This is like the Ayah where Allah tells us that Musa said to his people:

\[\text{"It may be that your Lord will destroy your enemy and make you successors on the earth..."} \] [7:129]

And Allah says:

\[\text{[Footnotes:}


And We wished to do a favor to those who were weak in the land, until the two Ayāt there after. [28:5-6]

And that He will grant them the authority to practise their religion which He has chosen for them...

As the Messenger of Allāh ﷺ said to 'Adiyy bin Ḥātim when he came to him in a delegation:

Do you know Al-Ḥirah? He said, “I do not know it, but I have heard of it.” The Messenger of Allāh ﷺ said:

By the One in Whose Hand is my soul, Allāh will make this matter [i.e., Islām] prevail until a woman riding a camel will come from Al-Ḥirah and perform ṭawāf around the House without needing the protection of anybody, and the treasures of Kisrā the son of Hurmuz will be opened.

He said, “Kisrā the son of Hurmuz?” He said,

Yes, Kisrā the son of Hurmuz, and wealth will be given until there will be no one who will accept it.

‘Adiyy bin Ḥātim said: “Now it is happening that a woman riding a camel comes from Al-Ḥirah and performs ṭawāf around the House without needing the protection of anybody, and I was among those who opened the treasure of Kisrā the son of Hurmuz. By the One in Whose Hand is my soul, the third thing will also come to pass, because the Messenger of Allāh ﷺ said it.”

If they worship Me and do not associate anything with Me.

Imām Aḥmad recorded from Anas that Mu‘ādh bin Jabal told

[2] Aḥmad 4:257. Similar was recorded by Al-Bukhārī no. 3595.
him, "While I was riding behind the Prophet on a donkey, with nothing between me and him but the back of his saddle, he said,

"O Mu‘ādh bin Jabal."

I said, 'Here I am at your service, O Messenger of Allāh.' Then a while passed, then he said,

"O Mu‘ādh bin Jabal."

I said, 'Here I am at your service, O Messenger of Allāh.' Then a while passed, then he said,

"O Mu‘ādh bin Jabal."

I said, 'Here I am at your service, O Messenger of Allāh.' He said,

"Do you know the rights that Allāh has over His servants?

I said, 'Allāh and His Messenger know best.' He said,

"The rights that Allāh has over His servants are that they should worship Him and not associate anything with Him.

Then a while passed, then he said,

"O Mu‘ādh bin Jabal."

I said, 'Here I am at your service, O Messenger of Allāh.' He said,

"Do you know the rights that people have over Allāh if they do that?

I said, 'Allāh and His Messenger know best.' He said,

"The rights that people have over Allāh is that He will not
punish them.\[1\]

This was also recorded in the Two Sahih.\[2\]

«But whoever disbelieved after this, they are the rebellious.»

means, ‘whoever then stops obeying Me after that, has stopped obeying the command of his Lord, and that is a great sin.’ The Companions – may Allâh be pleased with them – were the most committed of people after the Prophet ﷺ to the commands of Allâh and the most obedient to Allâh. Their victories were in accordance with their level of commitment. They caused the Word of Allâh to prevail in the east and the west, and Allâh supported them so much that they governed all the people and all the lands. When the people subsequently fell short in their commitment to some of the commandments, their strength and victory fell short accordingly, but it is confirmed through more than one route in the Two Sahih that the Messenger of Allâh ﷺ said:

"لَا تَزَالُ طَائِفَةٌ مِّن أَمْيَةٍ طَاهِرَةٍ عَلَى الْحَقِّ، لَا يَضُرُّهُمْ مِّنْ خَذَالِهِمْ وَلَا مِنْ خَالِفَهُمْ إِلَى يَوْمِ الْقِيَامَةِ"\[3\]

"There will remain a group of my Ummah adhering to the truth, and those who forsake them or oppose them will not harm them until the Day of Resurrection.»\[3\]

According to another report:

"هُنَّ يَأْتِيُ أمَرُ اللَّهِ وَهُمْ كَذَلِكَ«

"… until the command of Allâh comes to pass and they are like that.»\[4\]

According to another report:

"هُنَّ يُقَايِلُنَّهُمَا الدِّينَاءَلَّ«

"… until they fight the Dajjal.»\[5\]

\[1\] Ahmad 5:242.
\[2\] Fath Al-Bâri 10:412, Muslim 1:58.
\[3\] Muslim 1:137.
\[4\] Muslim 3:1523.
\[5\] Ahmad 437.
According to another report:

\\[
\text{\textit{... until 'Isā bin Maryam comes down and they are prevailing.}}^{[1]}
\]

All of these reports are \textit{Ṣaḥīḥ}, and there is no contradiction between them.

\[\text{\textit{\text{كفيّة في الأنبياء وآویسهم أئثر وليفس السبي}}}}

\[\text{\textit{56. And perform the Salāḥ, and give the Zakāh and obey the Messenger that you may receive mercy.}}
\]

\[\text{\textit{57. Consider not that the disbelievers can escape in the land. Their abode shall be the Fire – and worst indeed is that destination.}}
\]

**The Command to pray, give the Zakāh and obey the Messenger; the inability of the Disbelievers to escape, and the ultimate Destiny**

Allāh commands His believing servants to establish prayer, which means worshipping Allāh Alone with no partner or associate; to pay the Zakāh, which is an act of kindness towards His poor and weak creatures; and by doing so to obey the Messenger of Allāh, i.e., to do as he commands them and to avoid what he forbids them, so that Allāh will have mercy on them for that. No doubt, whoever does that, Allāh will have mercy on him, as Allāh says in another Āyah:

\[\text{\textit{Allāh will have His mercy on them}}\] [9:71]

\[\text{\textit{Consider not}}\] means, ‘do not think, O Muḥammad,’ that:

\[\text{\textit{الدینك كفرنا}}\]

\(\text{\textit{the disbelievers}}\) meaning, those who opposed and denied you,

\[^{[1]}\text{\textit{Fath Al-Bārim 13:306.}}\]
458. O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission on three occasions: before the Fajr prayer, and
while you put off your clothes during the afternoon, and after
the 'Ishā' prayer. (These) three (times) are of privacy for you;
other than these times there is no sin on you or on them to
move about, attending to each other. Thus Allāh makes clear
the Āyāt to you. And Allāh is All-Knowing, All-Wise.  

459. And when the children among you come to puberty, then
let them (also) ask for permission, as those senior to them (in
age) ask permission. Thus Allāh makes clear His Āyāt for you.
And Allāh is All-Knowing, All-Wise.  

460. And the Qawā'id among women who do not hope for
marriage, it is no sin on them if they discard their (outer)
clothing in such a way as not to show their adornment. But to
refrain is better for them. And Allāh is All-Hearer, All-
Knower.  

The Times when Servants and Young Children should
seek Permission to enter

These Āyāt include a discussion of how people who are closely
related should seek permission to enter upon one another. What
was mentioned earlier in the Sūrah had to do with how
unrelated people should seek permission to enter upon one
another. Allāh commanded the believers to ensure that their
servants and their children who have not yet reached puberty
should seek permission at three times: the first is before the Fajr
prayer, because people are asleep in their beds at that time.

(and while you put off your clothes during the afternoon,)
means, at the time of rest, because a man may be in a state
of undress with his wife at that time.

(and after the 'Ishā' prayer,) because this is the time for sleep.
Servants and children are commanded not to enter upon
household members at these times, because it is feared that a
man may be in an intimate situation with his wife and so on.
Allāh says:

(late عزرANO kāmūn līsīhul ʿabābūhān jārah bādhēn)
(These) three (times) are of privacy for you; other than these times there is no sin on you or on them

If they enter at a time other than these, there is no sin on you if you let them enter, and no sin on them if they see something at a time other than these times. They have been given permission to enter suddenly, because they are those who go around in the house, i.e., to serve you etc., and as such they may be forgiven for things that others will not be forgiven. Although this Þayah is quite clear and has not been abrogated, people hardly follow it, and ‘Abdullâh bin ‘Abbâs denounced the people for that.

Abu Dâwud recorded that Ibn ‘Abbâs said: “Most of the people do not follow it, the Þayah that speaks about asking permission, but I tell my servant woman to seek permission to enter.” Abu Dâwud said: ‘Aţâ’ also narrated that Ibn ‘Abbâs commanded this.Å[1] Ath-Thawri narrated that Mûsâ bin Abi ‘A’îshah said, “I asked Ash-Sha‘bi [about the Þayah]:

Let your slaves and slave-girls ask your permission.

He said, ‘It has not been abrogated.’ I said: ‘But the people do not do that.’ He said, ‘May Allâh help them.’ ”Å[2] Then Allâh says:

And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age)

meaning: when the children who used to seek permission at the three times of privacy reach puberty, then they have to seek permission at all times, i.e., with regard to those who are non-relatives, and at times when a man may be in a state of intimacy with his wife, even if it is not one of the three times stated above.

There is no Sin on Elderly Women if They do not wear a Cloak


\textit{And the Qawā'id among women.}

Sa'īd bin Jubayr, Muqātil bin Ḥayyān, Ad-Daḥḥāk and Qatādah said that these are the women who no longer think that they can bear children,

\textit{who do not hope for marriage,} meaning, they no longer have any desire for marriage,

\textit{it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment.} meaning, they do not have to cover themselves in the same way that other women have to.\footnote{Ad-Durr Al-Manthūr 6:222, At-Ṭabarī 19:216.}

Abu Dāwūd recorded that Ibn 'Abbās said that the Āyah:

\begin{quote}
\textit{And tell the believing women to lower their gaze} [24:31]
\end{quote}

was abrogated and an exception was made in the case of:

\begin{quote}
\textit{the past childbearing among women who do not hope for marriage.}\footnote{Abu Dāwūd 4:361.}
\end{quote}

\textit{it is no sin on them if they discard their (outer) clothing}

Ibn Masʿūd said about (outer) clothing, "The Jilbāb or Ridā.\footnote{At-Ṭabarī 19:217. Here Jilbāb and Ridā imply the same meaning; a large cloth used to surround the Khimār and clothing of the woman.} A similar view was also narrated from Ibn 'Abbās, Ibn 'Umar, Mujahīd, Sa'īd bin Jubayr, Abu Ash-Sha'ṭhā', Ibrāhīm An-Nakha', Al-Ḥasan, Qatādah, Az-Zuhri, Al-'Awzā'ī and others.\footnote{At-Ṭabarī 19:217, 218.}
in such a way as not to show their adornment."

Sa'id bin Jubayr said, "They should not make a wanton display of themselves by removing their outer garment so that their adornment may be seen."

But to refrain is better for them. means, not removing their outer garment, even though that is permissible for them, is better for them.

And Allāh is All-Hearer, All-Knower.

61. There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allāh, blessed and good. Thus Allāh makes clear the Āyāt to you that you may understand.

Eating from One's Relatives' Houses

What is referred to here is the fact that they used to feel too embarrassed to eat with the blind, because they could not see the food or where the best morsels were, so others might take the best pieces before they could. They felt too embarrassed to
eat with the lame because they could not sit comfortably, and their companions might take advantage of them, and they felt embarrassed to eat with the sick because they might not eat as much as others. So they were afraid to eat with them lest they were unfair to them in some way. Then Allah revealed this Ayah, granting them a dispensation in this matter. This was the view of Sa‘id bin Jubayr and Miqsam.[1]

Adh-Dahnak said: “Before the Prophet’s Mission, they used to feel too embarrassed and too proud to eat with these people, lest they might have to help them. So Allah revealed this Ayah.”[2]

nor any restriction on the lame,

‘Abdur-Razzaq recorded that Mujahid said: “A man would take a blind, lame or sick person to the house of his brother or sister or aunt, and those disabled people would feel ashamed of that and say, ‘they are taking us to other people’s houses.’ So this Ayah was revealed granting permission for that.”[3]

As-Suddi said: “A man would enter the house of his father or brother or son, and the lady of the house would bring him some food, but he would refrain from eating because the master of the house was not there, so Allah revealed:

nor on yourselves, if you eat from your houses,

This is stated here although it is obvious, so that from this starting point the houses of others may be mentioned, and to make it clear that the ruling applies equally to what comes after. Sons’ houses are included in this even though they are not mentioned by name, and this is used as evidence by those who regard the son’s wealth as being like the father’s wealth. In the Musnad and the Sunan, it is reported through several

routes that the Messenger of Allah ﷺ said:

أنت ونتازك لابيك

“You and your wealth belong to your father.”[1]

أز سدور ماساكم أو موري أهدمكم

(or the houses of your fathers, or the houses of your mothers,)

until His statement;

أز ماضمور نماككم

(or (from that) whereof you hold keys,)

This is obvious, and this is used as evidence by those who think that it is obligatory for relatives to spend on one another.

أز ماضمور نماككم

(or (from that) whereof you hold keys.) Sa’id bin Jubayr and As-Suddi said, “This refers to a people’s servants, whether a slave or otherwise. There is nothing wrong with them eating from the food that is stored with them, within reason.” Az-Zuhri narrated from Urwah that ‘A’isha, may Allah be pleased with her, said, “The Muslims used to go out on military campaigns with the Messenger of Allah ﷺ and they would give their keys to people they trusted and say, ‘We permit you to eat whatever you need.’ But they would say, ‘It is not permissible for us to eat, they have given us permission reluctantly and we are only trustees.’ Then Allah revealed:

أز ماضمور نماككم

(or (from that) whereof you hold keys).”[2]

أز ماضمور نماككم

(or (from the house) of a friend.) means, there is no sin on you if you eat from their houses, so long as you know that this does not upset them and they do not dislike it.

No sin on you whether you eat together or apart.

‘Ali bin Abi Ṭalḥah reported from Ibn ‘Abbās concerning this Āyah, “When Allāh revealed the Āyah:

‘O you who believe! Eat not up your property among yourselves unjustly’ [4:29],

the Muslims said, ‘Allāh has forbidden us to eat up our property among ourselves unjustly, and food is the best of property, so it is not permissible for anyone among us to eat at the house of anyone else.’ So the people stopped doing that. Then Allāh revealed:

There is no restriction on the blind, until His statement;

or (from the house) of a friend.

A man would also feel embarrassed and would refrain from eating alone until someone else came along, but Allāh made the matter easier for them and said:

No sin on you whether you eat together or apart.”[1]

Qatādah said, “This was a clan of Banu Kinānah who during the Jāhiliyyah thought that it was a source of shame for one of them to eat alone, to such an extent that a man might keep on driving his laden camel even though he was hungry, until he could find someone to eat and drink with him. Then Allāh revealed:

No sin on you whether you eat together or apart.”[2]

So this was a dispensation from Allāh, allowing people to eat either alone or with others, even though eating with others is more blessed and is better.

Imām Aḥmad recorded from Wahshi bin Ḥarb from his father from his grandfather that a man said to the Prophet ﷺ, "We eat but we do not feel satisfied." He said:

«Perhaps you are eating separately. Eat together and mention the Name of Allāh, and He will bless the food for you.»

It was also recorded by Abu Dāwud and Ibn Mājah.[1] Ibn Mājah also recorded that Sālim reported from his father from ʿUmar, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«Eat together and not separately, for the blessing is in being together.»[2]

«But when you enter the houses, greet one another»

Saʿīd bin Jubayr, Al-Ḥasan Al-Baṣrī, Qatādah and Az-Zuhri said, “This means greet one another with Salām.”[3] Ibn Jurayj said: Abu Az-Zubayr said, “I heard Jābir bin ʿAbdullāh say, ‘When you enter upon your family, greet them with a greeting from Allāh, blessed and good.’ He said, ‘I do not think it is anything but obligatory.” Ibn Jurayj said: “And Ziyād said that Ibn Ṭāwus used to say: ‘When any one of you enters his house, let him say Salām.”[4]

Mujāhid said: “And when you enter the Masjid, say: ‘Peace be upon the Messenger of Allāh; when you enter upon your families, greet them with Salām; and when you enter a house in which there is nobody, say: ‘Aṣ-Ṣalāmu ʿAlaynā wa ʿAlā ʿIbād-Allāh-iṣ-Ṣāliḥīn (peace be upon us and upon the righteous servants of Allāh).”[5] This is what one is

commanded to do, and it has been narrated to us that the angels will return his greeting.”

Thus Allāh makes clear the Āyāt to you that you may understand.

When Allāh mentioned what wise rulings and reasonable, well-constructed laws are contained in this Sūrah, He points out to His servants that He explains the Āyāt to them clearly so that they may ponder them and understand their meanings.

62. The believers are only those who believe in Allāh and His Messenger; and when they are with him on some common matter, they go not away until they have asked his permission. Verily, those who ask your permission, those are they who (really) believe in Allāh and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allāh for their forgiveness. Truly,
Asking Permission to leave when They are doing something together

This is another matter of etiquette to which Allah has guided His believing servants. Just as He commanded them to seek permission when entering, He also commanded them to seek permission when leaving, especially when they are doing something together with the Messenger ﷺ, such as the Friday, ‘Id, or congregational prayers, or a meeting for the purpose of consultation and so on. Allah commanded them not to leave him in these situations until they had asked his permission. If they did this, then they were of the true believers. Then Allah commanded His Messenger ﷺ to give permission when someone asked for it, if he wanted to. He said:

[Quran]

> give permission to whom you will of them, and ask Allah for their forgiveness.

Abu Dawud reported that Abu Hurayrah said, “The Messenger of Allah ﷺ said:

إِذَا اتَّبَعْتُمُ الْجَمِيعَ فَلَيْسَ لَكُمْ فَلَيْسَ لِلَّهِ فَلَيْسَ لَبْسُ الْأَوَّلِي

> When any of you joins a gathering, let him say Salâm, and when he wants to leave, let him say Salâm. The former is not more important than the latter.”[1]

This was also recorded by At-Tirmidhi and An-Nasâ’î; At-Tirmidhi said: “It is a Hasan Hadîth.”[2]

> لَيَأْتِيَ عَلَيْكُمُ الْجَمِيعُ فَلْيُصِبْهُمْ بِصَيْحَةِ الْسَّلاَمِ وَلَيَأْتِيَ عَلَيْكُمُ الْجَمِيعُ فَلْيُصِبْهُمْ بِصَيْحَةِ الْسَّلاَمِ

> 63. Make not the calling of the Messenger among you as your calling one of another. Allah knows those of you who slip away under shelter. And let those beware who oppose the Messenger’s

commandment, lest some Fitnah should befall them or a painful torment be inflicted on them.

**The Etiquette of addressing the Prophet**

Aḍ-Ḍaḥḥāk said, reporting from Ibn ‘Abbās: “They used to say, ‘O Muḥammad,’ or ‘O Abu Al-Qāsim,’ but Allāh forbade them to do that, as a sign of respect towards His Prophet, and told them to say, ‘O Prophet of Allāh,’ ‘O Messenger of Allāh.’”¹ This was also the view of Mujāhid and Sa‘īd bin Jubayr.² Qatādah said: “Allāh commanded that His Prophet should be treated with respect and honor, and that he should be a leader.”³ Muqātil said concerning the Āyah:

«لَا تَجَفَّوْلَا ذِكْرَى أَرْسَالٍ يَنُشِّطُكُمْ كَذِلَّةَ بَعْضُكُم بَعْضًا»

«Make not the calling of the Messenger among you as your calling one of another.»


«لَا تَجَفَّوْلَا ذِكْرَى أَرْسَالٍ يَنُشِّطُكُمْ كَذِلَّةَ بَعْضُكُم بَعْضًا»

«Make not the calling of the Messenger among you as your calling one of another.»

A second view concerning the meaning of the Āyah is that it means ‘do not think that if he prays against you it is like when anyone else prays against you, because his prayers will be answered; so beware lest he prays against you and you will be doomed.’ Ibn Abī Ḥātim recorded this from Ibn ‘Abbās, Al-Ḥasan Al-Baṣri and ‘Atiyah Al-‘Awfī. And Allāh knows best.⁴

«قَدْ يَضَلُّ الَّذِينَ بَلَى الْبُيُوتَ يَسَلُّونَ يَسَلُّونَ يَسَلُّونَ يَسَلُّونَ»

«Allāh knows those of you who slip away under shelter.»

Muqātil bin Ḥayyān said, “This refers to the hypocrites who used to find it too difficult to listen to the Khutbah on Fridays, so they would hide behind some of the Companions of

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¹ *Ad-Durr Al-Manthūr* 6:230.
² *Aṭ-Ṭabari* 19:230.
³ *Aṭ-Ṭabari* 19:230.
⁴ *Aṭ-Ṭabari* 19:230.
Muḥammad ﷺ and sneak out of the Masjid. It was not proper for a man to leave on Fridays once the Khutbah began, unless he had permission from the Prophet ﷺ. If one of them wanted to leave, he would make a gesture to the Prophet ﷺ with his finger, and the Prophet ﷺ would give permission without the man speaking. This is because if the Prophet ﷺ was giving the Khutbah and a man spoke, it would invalidate his Friday prayer."[1] As-Suddi said, “If they were with him for a congregational prayer, they would hide behind one another so that he could not see them.”

The Prohibition of going against the Messenger’s Commandment

«And let those beware who oppose the Messenger’s commandment»

This means going against the commandment of the Prophet ﷺ, which is his way, methodology and Sunnah. All words and deeds will be measured against his words and deeds; those that are in accordance with his words and deeds will be accepted, and whatever does not match up will be rejected, no matter who the person is who said and did them. It was recorded in the Two Sahihs and elsewhere that the Messenger of Allāh ﷺ said:

«Whosoever does a deed that is not in accordance with this matter of ours will have it rejected.»[2]

meaning, let those beware who go against the Shari'ah of the Messenger ﷺ, in secret and in the open,

«lest some Fitnah should befall them», i.e., lest some disbelief or hypocrisy or innovation enter their hearts.

«or a painful torment be inflicted on them.» means in this world afflicting them with capital punishment, or by law of prescribed punishment, or by confinement in prison, or so on.

Imām Aḥmad recorded that Abu Hurayrah said, “The Messenger of Allāh ﷺ said:

«الدَّوَابُ اللَّهِ يُقْنِسُ فِي النَّارِ بِقَضَّةِ وَهُذَهُ وَجِلَّتُ يُحْجَرُونَ وَبَيْنَتَهُ فَتَنْتَجَمُونَ فِيهَا»

قال: فَذَلِكَ مَنْ تَلَكَمْ، أَنَا أَجِدُ بِحَجْرِكَمْ عَن النَّارِ هَلَمَّ عَن النَّارِ فَتَنْتَجَمُونَ فِيهَا.

“The parable of me and you is as the example of a man who kindled a fire and when it illuminated all around him, moths and other creatures started falling into the fire, and he was trying to stop them but they overwhelmed him and still kept falling in. This is the parable of me and you. I am trying to restrain you and keep you away from the fire, but you overwhelm me and fall in.”

This was also narrated by Al-Bukhāri and Muslim.[1]

64. Certainly, to Allāh belongs all that is in the heavens and the earth. Indeed, He knows your condition and the Day when they will be brought back to Him, then He will inform them of what they did. And Allāh is All-Knower of everything.

Allāh knows your Condition

Allāh tells us that He is the Sovereign of the heavens and the earth, and He knows the seen and the unseen. He knows what His servants do in secret and in the open. So He says:

«قَدْ أَعْلَمَ مَا أَعْلِمُ عَلَيْهِ»

«Indeed, He knows your condition» He knows and it is visible to Him, and not one iota is hidden from him. This is like the Ayah:

And put your trust in the All-Mighty, the Most Merciful,
until His saying;

Verily, He, only He, is the All-Hearer, the All-Knower
[26:217-220].

Neither you do any deed nor recite any portion of the Qur'an,
nor you do any deed but We are Witness thereof when you are
doing it. And nothing is hidden from your Lord; (even) the
weight of a speck of dust on the earth or in the heaven. Not
what is less than that or what is greater than that but is in a
Clear Record. [10:61]

Is then He Who takes charge of every person and knows all
that he has earned? [13:33]

He sees all that His servants do, good and evil alike. And Allah
says:

Surely, even when they cover themselves with their garments,
He knows what they conceal and what they reveal [11:5].

It is the same (to Him) whether any of you conceals his speech
or declares it openly [13:10].

And no moving creature is there on earth but its provision is
due from Allah. And He knows its dwelling place and its
deposit. All is in a Clear Book. [11:6]

And with Him are the keys of the Unseen, none knows them
but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. [6:59]

And there are many Ayāt and Hadiths which say similar things.

«the Day when they will be brought back to Him,»

means, the day when all creatures will be brought back to Allāh, which is the Day of Resurrection.

«then He will inform them of what they did.»

means, He will tell them everything they did in this life, major and minor, significant and insignificant. As Allāh says:

«On that Day man will be informed of what he sent forward (of deeds), and what he left behind.» [75:13]

«And the Book will be placed, and you will see the criminals, fearful of that which is therein. They will say: 'Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!' And they will find all that they did, placed before them, and your Lord treats no one with injustice.» [18:49]

Allāh says here:

«the Day when they will be brought back to Him, then He will inform them of what they did. And Allāh is All-Knower of everything.»

Praise be to Allāh, the Lord of all that exists, and we ask Him to help us achieve perfection.

The end of the Tafsīr of Sūrat An-Nūr, to Allāh be praise and thanks.
The Tafsir of Sūrat Al-Furqān
(Chapter - 25)

Which was revealed in Makkah

In the Name of Allāh, the Most Gracious, the Most Merciful.

«إنّا نُزِّلْنَاهُ عَلَى مَيْلٍ مَّيْلٍ»

1. Blessed be He Who sent down (Nazzala) the criterion to His servant that he may be a warner to all nations.

2. He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.

Blessed be Allāh

Here Allāh praises Himself for the Noble Qur’ān He has revealed to His noble Messenger ﷺ. This is like the Āyāt:

«هُنَّمُ يُرِيدُونَ أَنْ يُنَذِّرُوا عَلَى مَعْنَى الْكِتَابِ وَلَوْ جَعَلَ لَهُمْ مُّلِكًا مَّنْ يَسْتَمِعُ إِلَيْهِ مَيْلًا»

“All the praises and thanks be to Allāh, Who has sent down to His servant the Book, and has not placed therein any crookedness. (He has made it) straight to give warning of a severe punishment from Him, and to give glad tidings to the believers, who do righteous deeds...” [18:1-2]

Here Allāh says:

«إنّا نُزِّلْنَاهُ عَلَى مَيْلٍ مَّيْلٍ»

«Blessed be He.» The verbal form used here implies an ongoing, permanent, eternal blessing.
Who sent down the criterion? The verb Nazzala is a form which implies something done a great deal and often. This is like the Ayāh:

\[\text{زَاكِتُبُ سُرَاتَكُ مُفَلاَجٌ إِلَى مُسْتَجِبِكَ. فَيَوْمَ اذْهَابِكُمْ نَجِّنَى مِنَ الْخَيْرَةَ.} \]

And the Book which He (Nazzala) sent down to His Messenger, and the Scripture which He (Anzala) sent down to those before (him) (4:136).

Each of the previous Books was sent down at one time, but the Qur'ān was revealed gradually, in stages, Ayāt after Ayāt, rulings after rulings, Sūrahs after Sūrahs. This is more eloquent and indicative of greater care for the one to whom it is revealed, as Allāh says later in this Sūrah:

\[\text{وَأَنَّ الْقُرْآنَ كَصَرْحَانَ عَلَى رَبِّكَ مُفَلاَجٌ إِلَى مَثَالِهِ وَتَذْكِيرًا لِّلْمُتَّقِينَ.} \]

And those who disbelieve say: "Why is not the Qur'ān revealed to him all at once?" Thus, that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. And no example or similitude do they bring, but We reveal to you the truth, and the better explanation thereof. (25:32-33)

This Sūrah was named Al-Furqān, because it is the criterion that decides between truth and falsehood, guidance and misguidance, right and wrong, lawful and unlawful.

(to His servant) This description is one of praise and commendation, because here Allāh is connecting him to Himself, describing him as His servant. Allāh also described him in this manner when referring to the noblest of events, the Night of the Isrā’, as He said:

\[\text{مَبْدِئُ الْيَوْمِ أَسْرُىٰ يُضَيِّقُوْهُ كَأَيَا} \]

Glorified be He Who took His servant for a journey by night (17:1).

Allāh also described him in this way when He described how he stood and called to Him:
And when the servant of Allah stood up invoking Him in prayer they (the Jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation).  

This description is also used here when Allah describes how the Book is revealed to him and how the angel comes down to him:

(Blessed be He Who sent down the criterion to His servant that he may be a warner to all nations.)

(that he may be a warner to all nations.) means, he alone has been blessed with this great, detailed, clear Book which, Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allah).

The One Who made it the mighty criterion, singled him out to convey it to those who seek the shade of trees and to those who live on the land (i.e., to all of mankind, nomad and settled alike), as the Prophet said:

"I have been sent to the red and the black."  

And he said:

"I have been given five things which no Prophet before me was given.

Among them he mentioned:

[Before me] a Prophet was sent only to his own people, but I have been sent to all of mankind."  

And Allah says:

"O mankind! Verily, I am sent to you as the Messenger of Allah..." (7:158),

meaning, the One Who has sent me is the Sovereign of the heaven and the earth, who merely says to a thing "Bel" and it is. He is the one who gives life and causes death. Allah says here:

"Who is your Lord?" you ask, and He answers "I am your Lord."

He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son and for Whom there is no partner in the dominion."

Allah states that He is above having any offspring or partner. Then He tells us:

"He has created everything, and has measured it exactly according to its due measurements."

meaning, everything apart from Him is created and subject to Him. He is the Creator, Lord, Master and God of all things, and everything is subject to His dominion, control and power.
Yet they have taken besides Him other gods who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.>

The Foolishness of the Idolators

Alläh tells us of the ignorance of the idolators in taking other gods instead of Alläh, the Creator of all things, the One Who controls the affairs of all things; whatever He wills happens and whatever He does not will does not happen. In spite of that, they still worshipped others besides Him, idols who could not even create the wing of a gnat, but were themselves created. They could neither do harm nor bring benefit to themselves, so how could they do anything for their worshippers?


means, they could not do any of that at all; that power belongs only to Alläh, Who is the One Who gives life and death, and is the One Who will bring all people, the first and the last, back to life on the Day of Resurrection.

The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person

This is like the Āyāt;

And Our commandment is but one as the twinkling of an eye.

But it will be only a single Zajrah. When behold, they find themselves on the surface of the earth alive after their death.

[1] See the Tafsîr of Sûrat Aş-Şâffât [37:19].
It will be a single Zajrah, and behold, they will be staring!
(37:19)

It will be but a single Saylah, so behold they will all be brought up before Us!
(36:53).

He is Allah besides Whom there is no other God and besides Whom there is no other Lord. No one should be worshipped except Him because whatever He wills happens and whatever he does not will does not happen. He has no offspring nor progenitor, nor equal nor likeness nor rival nor peer. He is the One, the Self-Sufficient Master, Whom all creatures need, He begets not, nor was He begotten, and there is none co-equal or comparable unto Him.

44. Those who disbelieve say: "This is nothing but a lie that he has invented, and others have helped him in it." In fact, they have produced an unjust wrong and a lie.

45. And they say: "Tales of the ancients which he has written down, and they are dictated to him morning and afternoon."

46. Say: "It has been sent down by Him Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."

What the Disbelievers said about the Qur’ān

Allah tells us about the foolishness of the disbelievers’ ignorant minds, when they said about the Qur’ān:

This is nothing but a lie, meaning an untruth.

that he has invented, meaning the Prophet .
And others have helped him in it. He asked other people to help him compile it. So Allah said:

In fact, they have produced an unjust wrong and a lie.

meaning, they are the ones who are telling a lie, and they know that it is false, for their own souls know that what they are claiming is not true.

And they say: "Tales of the ancients which he has written down...

meaning, the ancients wrote them down, and he has copied it.

and they are dictated to him means, they are read or recited to him.

morning and afternoon at the beginning and end of the day.

Because this idea is so foolish and is so patently false, everyone knows that it is not true. It is known through Mutawatir reports and is a common fact that Muhammad the Messenger of Allah never learned to read or write, either at the beginning or the end of his life. He grew up among them for approximately forty years, from the time he was born until the time when his mission began. They knew all about him, and about his honest and sound character and how he would never lie or do anything immoral or bad. They even used to call him Al-Amin (the Trustworthy One) from a young age, until his mission began, because they saw how truthful and honest he was. When Allah honored him with that which He honored him, they declared their enmity towards him and came up with all these accusations which any reasonable person would know he was innocent of. They were not sure what to accuse him of. Sometimes they said that he was a sorcerer, at other times they would say he was a poet, or crazy, or a liar. So Allah said:
In response to their stubbornness, Allah says here:

"Say: "It has been sent down by Him Who knows the secret of the heavens and the earth.""

meaning, He has revealed the Qur'an which includes true information about the earlier and later generations, information which concurs with the realities of the past and future.

"Who knows the secret" means, Allah is the One Who knows the unseen in the heavens and on the earth; He knows their secrets just as He knows what is visible therein.

"Truly, He is Oft-Forgiving, Most Merciful."

This is an invitation to them to repent and turn back to Allah, telling them that His mercy is vast and His patience is immense. Whoever repents to Him, He accepts his repentance. Despite all their lies, immorality, falsehood, disbelief and stubbornness, and saying what they said about the Messenger and the Qur'an, He still invites them to repent and give up their sin, and to come to Islam and true guidance. This is like the Ayat:

"Surely, disbelievers are those who said: "Allah is the third of the three." But there is no god but One God. And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. Will they not turn with repentance to Allah and ask His forgiveness? For Allah is Oft-
Forgiving. Most Merciful. (5:73-74)

Verily, those who put into trial the believing men and believing women, and then do not turn in repentance, then they will have the torment of Hell, and they will have the punishment of the burning Fire. (85:10)

Al-Hasan Al-Baṣrī said: “Look at this kindness and generosity! They killed His friends and He is calling them to repentance and mercy.”

7. And they say: “Why does this Messenger eat food, and walk about in the markets. Why is not an angel sent down to him to be a warner with him?”
8. "Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the wrongdoers say: "You follow none but a man bewitched."

9. See how they coin similitudes for you, so they have gone astray, and they cannot find a path.

10. Blessed be He Who, if He wills, will assign you better than (all) that - Gardens under which rivers flow and will assign you palaces.

11. Nay, they deny the Hour, and for those who deny the Hour, We have prepared a flaming Fire.

12. When it sees them from a far place, they will hear its raging and its roaring.

13. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.

14. Exclaim not today for one destruction, but exclaim for many destructions.

What the Disbelievers said about the Messenger ﷺ, refutation of Their Words, and Their ultimate Destiny

Allāh tells us about the disbelievers’ stubborn resistance to and rejection of the truth, with no proof or evidence for doing so. Their excuse was, as they said:

(Why does this Messenger eat food,) meaning, 'as we eat, and why does he need food as we need it?'

(and walk about in the markets,) means, he walks around and goes there often seeking to trade and earn a living.

(Why is not an angel sent down to him to be a warner with him?)

They were saying: why doesn't an angel come down to him from Allāh, to be a witness that what he is claiming is true? This is like when Fira'wn said:
“Why then are not golden bracelets bestowed on him, or angels sent along with him?” (43:53).

These people had a similar mentality and said the same kind of thing. They said:

"Or (why) has not a treasure been granted to him?" meaning, treasure that he could spend on his needs and wants.

"Or why has he not a garden whereof he may eat?" meaning, a garden that would go with him wherever he went. All of this is easy for Allâh, but He had a reason for not doing any of these things, and with Him is the perfect proof and argument.

"And the wrongdoers say: "You follow none but a man bewitched."" Allâh said:

"See how they coin similitudes for you, so they have gone astray,

meaning, they accused you and belied you when they said that you were a sorcerer or bewitched or crazy or a liar or a poet, but all of these are false ideas. Everyone who has the slightest understanding will recognize that they are lying. Allâh says:

"so they have gone astray" from the path of guidance.

"and they cannot find a path." Everyone who steps outside of the way of truth and guidance has gone astray, no matter what direction he takes, because the truth is one and its methodology is unified, parts of it confirming other parts.

Then Allâh tells His Prophet that if He willed, He could
bestow on him in this world something far better than what they were saying. He said:

«بَالْعَزّ وَالكَوْفِيَّةَ إِنَّكَ لَتَجْدَدُ الْآدَمَ بِنَفْسِكَ أَنَّا نَظَرْنِي نَلَّكَ»

«Blessed be He Who, if He wills, will assign you better than (all) that…»

Mujähid said, “This means in this world.” And he said: “The Quraysh used to call every house that was made of stone a ‘palace’, whether it was large or small.”[1]

«سَقَرُّ كَأَنَّكَ بِالكَفِّ يَتَقَلَّبُ»

«Nay, they deny the Hour,» means, they say this in stubborn disbelief, not because they are seeking insight and guidance, but because their disbelief in the Day of Resurrection makes them say what they say.

«وَأَعَدْنَا»

«And We have prepared» means, ‘We have made ready,’

«أَلَمْ يَكُنْ سَكَبَٰتُ بِالكَافِرِينَ سَيْرُها»

«for those who deny the Hour, a flaming Fire.»

means, an unbearably hot and painful torment in the fire of Hell.

«إِذَا رَأَوْهُم»

«When it sees them» means, when Hell sees them,

«فَيْنَ مَكَانُ بَيْنَاهُ»

«from a far place,» means from the place of gathering (on the Day of Resurrection),

«يَمُرُّ عِنْدَاهُم مَّا يَنُوحُ وَنَرْيِكَ»

«they will hear its raging and its roaring.» means, (it will make those sounds) out of hatred towards them. This is like the Ayah,

«إِذَا أَنْجَرُوا بِهَا سَمَّوُوا أَنَّهَا شَيْمًا وَهُمْ نَظَرُّ بِأَسْلَمٍ نَكَّذَبُونَ مِنْ آنِفِيلٍ»

«When they are cast therein, they will hear the (terrible)

drawing in of its breath as it blazes forth. It almost bursts up with fury» (67:7-8),

which means that parts of it almost separate from other parts because of its intense hatred towards those who disbelieved in Allāh.

Imām Abu Ja’far bin Jarīr narrated that Ibn ‘Abbās said: “A man will be dragged towards Hell, which will be expanding and contracting, and Ar-Rahmān will say to it: ‘What is the matter with you?’ It will say: ‘He is seeking refuge from me.’ So Allāh will say, ‘Let My servant go.’ Another man will be dragged towards Hell and he will say, ‘O Lord, I never expected this from You.’ Allāh will say, ‘What did you expect?’ The man will say, ‘I expected that Your mercy would be great enough to include me.’ So Allāh will say, ‘Let My servant go.’ Another man will be dragged towards Hell, and Hell will bray at him like a donkey braying at barley. Then it will give a moan that will instill fear in everyone.»[1] Its chain of narrators is Ṣaḥīḥ.

»they will hear its raging and its roaring.»

‘Abdur-Razzāq recorded that ‘Ubayd bin ‘Umayr said: “Hell will utter a moan such that there will be no angel who is close to Allāh and no Prophet sent to mankind, but he will fall on his face, shaking all over. Even Ibrāhīm, peace be upon him, will fall to his knees and say: ‘O Lord, I do not ask You for salvation this Day except for myself.’ »[2]

»And when they shall be thrown into a narrow place thereof, chained together,»

Qatādah narrated from Abu Ayyūb that ‘Abdullāh bin ‘Amr said: “Like the point of a spear, i.e., in its narrowness.»[3]

<chained together,> Abu Šāliḥ said, “This means, tied from their shoulders.”

<they will exclaim therein for destruction.> means, they will utter cries of woe, regret and sorrow.

<Exclaim not today for one destruction…>

قل آبائِک بِحِبْث أَم جَنَّةَ الْخَلِيْلِ أَلْلَهُ وَلَدَ النَّفْسَитَ كَانَ فَنَمَ جَرَّةً وَعَصَيْکُمْ} فَلَمَّا مَّفْتَیاَتُ خَتَالِيَنَّ كَانَ عَلَّ رَأْيِکُمْ وَعَصَيْکُمْ وتَسْتَفْعَاءُ

15. Say: “Is that better or the Paradise of Eternity which is promised to those who have Taqwā?” It will be theirs as a reward and final destination.

16. For them there will be therein all that they desire, and they will abide (therein forever). It is upon your Lord a Wa’dan Mas‘īla.

Is the Fire better, or Paradise?

Here Allāh says: ‘O Muhammad, this that We have described to you about the state of those who are doomed, who will be dragged on their faces to Hell, which will receive them with a scowling face, with hatred and moans. There they will be thrown into their constricted spaces, tied up to their shoulders, unable to move or call for help, and unable to escape their plight — is this better, or the eternal Paradise which Allāh has promised to the pious among His servants, which He has prepared for them as a reward and ultimate destiny in return for their obedience to Him in this world?’

فَلَمَّا مَّفْتَیاَتُ خَتَالِيَنَّ كَانَ عَلَّ رَأْيِکُمْ وَعَصَيْکُمْ وتَسْتَفْعَاءُ

<For them there will be therein all that they desire,>

of delights such as food, drink, clothing, dwellings, means of transportation and scenery, and other things that no eye has seen, no ear has heard, nor the heart of anyone can comprehend. They will abide therein forever; it will never cease or come to an end, and they will never leave it. This is what Allāh has promised to those whom He has blessed and to
whom He has shown His favor. He says:

«It is a upon your Lord a Wa’dan Mas’ūla» meaning, it must inevitably come to pass. Abu Ja’far bin Jarir reported from some of the scholars of the Arabic language that the words

«Wa’dan Mas’ūla» mean: a binding pledge.[1]

In this Sūrah Allāh mentions Hell, then refers to the situation of the people of Paradise. This is similar to the passage in Sūrat As-Ṣaffāt where Allāh mentions the status of the people of Paradise, with its beauty and joy, then He says:

«A place under gardens of Eden where the stream of water gushes forth, and the honey-like streams flow there.» (37:61-62)

«Is that better entertainment or the tree of Zaqqūm? Truly, We have made it a trial for the wrongdoers. Verily, it is a tree that springs out of the bottom of Hellfire. The shoots of its fruit stalks are like the heads of Shayātīn. Truly, they will eat thereof and fill their bellies therewith. Then on the top of that they will be given boiling water to drink so that it becomes a mixture. Then thereafter, verily, their return is to the flaming fire of Hell. Verily, they found their fathers on the wrong path. So they hastened in their footsteps!» (37:62-70)

«And on the Day when He will gather them together and that which they worship besides Allāh. He will say: “Was it you who misled these My servants or did they stray from the

18. They will say: "Glorified be You! It was not for us to take any Awliyā' besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people."

19. Thus they will deny you in what you say; then you can neither avert nor find help. And whoever among you does wrong, We shall make him taste a great torment.

The gods of the Idolators will disown Them on the Day of Resurrection

Allāh tells us about what will happen on the Day of Resurrection, when those whom the idolators used to worship instead of Allāh, angels and others, will rebuke them. Allāh says:

«And on the Day when He will gather them together and that which they worship besides Allāh.»

Mujāhid said, "This means Êsā, Uzayr and the angels."[1]

«He will say: "Was it you who misled these My servants...?"»

Allāh will say to those who were worshipped: 'Did you call these people to worship you instead of Me, or was it their own idea to worship you, without any call to that on your part?' This is like the Āyah,

«And when Allāh will say: "O 'Isā, son of Maryam! Did you say unto men: 'Worship me and my mother as two gods besides Allāh'? " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You

would surely have known it. You know what is in my innerself though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden. Never did I say to them aught except what You did command me to say.” (5:116-117)

Describing how those who were worshipped will respond on the Day of Resurrection, Allâh says:

«They will say: “Glorified be You! It was not for us to take (Nattakhidh) any Awliyâ’ besides You…”»

Most of the scholars recite a Fathâh on the Nûn of the word Nattakhidh in His saying:

«...for us to take (Nattakhidh) any Awliyâ’ besides You,”»

meaning, ‘it is not right for any created being, neither us nor them, to worship anyone except You; we did not call them to do that, but they did it of their own accord, without us telling them to do it or accepting what they did. We are innocent of them and their worship.’ This is like the Âyâh,

«And (remember) the Day when He will gather them all together, then He will say to the angels: “Was it you that these people used to worship?” They (the angels) will say: “Glorified be You!”» (34:40-41)

Other scholars understand this phrase to mean: ‘it is not proper for us to take anyone except You as protectors or helpers (Awliyâ’),’ meaning, ‘it is not proper for anyone to worship us, for we are Your servants and in need of You.’ This meaning is close to the first.

«but You gave them and their fathers comfort»

means, ‘You made such a long period of time pass that they forgot the Reminder, i.e., they forgot what had been sent down to them through the Messengers, calling them to worship You alone with no partner or associate.’
(and became a lost people.) Ibn ‘Abbās said, “This means, they were destroyed.”  

Al-Ḥasan Al- Başri and Mālik narrated from Az-Zuhri: “There was no good in them.”

And Allāh says:

(Thus they will deny you because of what you say;) meaning, ‘those whom you used to worship besides Allāh will show you to be liars in your claims that they were your helpers and protectors bringing you closer to Allāh.’ This is like the Āyāt:

(And who is more astray than one who calls on besides Allāh, such as will not answer him till the Day of Resurrection, and who are unaware of their calls to them. And when mankind are gathered, they will become their enemies and will deny their worshipping.) (46:5-6)

(then you can neither avert nor find help.) means: they will not be able to avert the punishment from themselves, nor will they be able to help themselves.

(And whoever among you does wrong,) means by associating others in worship with Allāh,

(We shall make him taste a great torment.)

20. And We never sent before you any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others; will you have patience? And your Lord is Ever All-Seer.

All of the Previous Messengers were Human

Allāh tells us about the previous Messengers He sent: they all used to eat food needing the nourishment in it. They used to go around in the marketplaces seeking to engage in trade and earn a livelihood. This should not, however, affect their status as Messengers, for Allāh gave them good characteristics and caused them to speak fine words and do noble deeds, and gave them miracles and clear proofs, from which any person with sound insight may see the confirmation that what they brought from Allāh was true. This Āyah is similar to the Āyāt:

«And We sent not before you any but men unto whom We revealed, from among the people of townships» (12:109).

«And We did not create them bodies that ate not food» (21:8).

«And We have made some of you as a trial for others; will you have patience?»

means, ‘We test some of you by means of others, so that We may see who will be obedient and who will be disobedient.’ Allāh says:

«will you have patience? And your Lord is Ever All-Seer.»

meaning, He knows who deserves to receive revelation, as Allāh says elsewhere:

«Allāh knows best with whom to place His Message» (6:124).

And He knows who deserves to be guided to the Message with which He sent them, and who does not deserve to be guided.
And We have made some of you as a trial for others. Will you have patience?

Muhammad bin Ishāq said: Allah is saying, “If I had willed that the world be such that no one would oppose My Messengers, I could have made it so, but I wanted to test My servants by means of them.”

In Sahih Muslim it is narrated from ‘Iyād bin Himār that the Messenger of Allah said:

 Diseer Allah’s Narration: “I will test you and test others by means of you.”

In the Sahih it is recorded that he was given the choice between being a Prophet and king, or being a servant and Messenger, and he chose to be a servant and Messenger.

Why...
are not the angels sent down to us, or why do we not see our Lord?” Indeed they think too highly of themselves, and are scornful with great pride.

22. On the Day they will see the angels – no good news will there be for the criminals that day. And they will say: “Hijran Mahjūra.”

23. And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.

24. The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.

The Stubbornness of the Disbelievers

Allāh describes how stubborn the disbelievers were in their disbelief when they said:

Why are not the angels sent down to us,

meaning, ‘so that we may see them with our own eyes and they may tell us that Muḥammad is the Messenger of Allāh.’ This is like when they said:

or you bring Allāh and the angels before (us) face to face (17:92).

Hence they also said:

or why do we not see our Lord? Allāh said:

Indeed they think too highly of themselves, and are scornful with great pride.

And Allāh says:

And even if We had sent down unto them angels, and the dead had spoken unto them... (6:111)
On the Day they will see the angels — no good news will there be for the criminals that day. And they will say: "Hijran Mahjūra."

means, when they do see the angels, it will not be a good day for them, for on that day there will be no good news for them. This is also confirmed at the time when they are dying, when the angels bring them the tidings of Hell and the wrath of the Compeller, and when the disbeliever’s soul is being taken out, the angels say to it, “Come out, O evil soul from an evil body, come out to fierce hot wind and boiling water, and the shadow of black smoke.” It refuses to come out and it scatters throughout his body, so they beat him, as Allāh says:

And if you could see when the angels take away the souls of those who disbelieve; they smite their faces and their backs...

(8:50)

And if you could but see when the wrongdoers are in the agonies of death, while the angels are stretching forth their hands.

that is, to beat them:

(saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allāh other than the truth. And you used to reject His Āyāt with disrespect!"

(6:93)

Hence in this Āyāh Allāh says:

On the Day they will see the angels — no good news will there be for the criminals

This is in contrast to the state of the believers when death approaches them, for they are given glad tidings of joy and delight. Allāh says:
Verily, those who say: "Our Lord is Allâh," and then they stand firm, on them the angels will descend (saying): "Fear not, nor grieve! But receive the good news of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have what your souls desire, and therein you shall have what you ask for. Entertainment from, the Oft-Forgiving, Most Merciful.""  (41:30-32)

According to an authentic Hadith narrated from Al-Barâ’ bin ‘Âzib, the angels say to the believer’s soul (at the time of death): “Come out, O good soul in a good body, as you were dwelling in it. Come out to rest and pleasant fragrances and a Lord Who is not angry.”[1] Other scholars said that the Ayah:

"On the Day they will see the angels – no good news"

refers to the Day of Resurrection. This was the view of Mujâhid, Ađ-Dahhâk and others. But there is no contradiction between these two views, because on both of these days – the day of death and the Day of Resurrection – the angels will appear to the believers and disbelievers, and they will give glad tidings of divine mercy and pleasure to the believers, while they will give the disbelievers news that will bring regret and sorrow, so there will be no glad tidings for the evildoers and criminals on that Day.

"And they (angels) will say: "Hâjran Mahjûra.""

The angels will say to the disbelievers: ‘success is forbidden to you this day.’ The basic meaning of Al-Hâjr is preventing or prohibition, hence the word is used in the phrase “Hâjara Al-

Qādī 'Ala' Fūlān’ (or, “The judge prohibited so and so.”) when he forbids him to dispose of his wealth in cases of bankruptcy, folly, being underage, etc. The name of Al-Ḥijr (the low semicircular wall near the Ka'bah) is also derived from this root, because it prevents people from Ṭawāf inside it, since they have to go behind it. The mind is also called Al-Ḥijr, because it prevents a person from indulging in things that do not befit him. In conclusion, the pronoun in the phrase.

(And they will say)

refers to the angels. This was the view of Mujāhid, ʿIkrimah, Al-Ḥasan, Aḍ-Ḍāḥḳāk, Qatādah, ʿAṭiyah Al-ʿAwfi, ʿAṭāʾ Al-Khurāsānī, Ḳuṣayf and others; it was also the view favored by Ibn Jarīr. Ibn Jarīr recorded that Ibn Jurayj said that this referred to the words of the idolators.

(On the Day they will see the angels) means, they will seek refuge from the angels. This is because when disaster and hardship struck, the Arabs would say:

("Hijran Mahjūra.") Although there is a point to what Ibn Jurayj said, from the context it is unlikely that this is what was meant, and the majority of scholars said something different.

(And We shall turn to whatever deeds they did.)

This refers to the Day of Resurrection, when Allāh will bring mankind to account for their deeds, good and bad alike. Allāh tells us that the deeds which these idolators thought would bring them salvation will be of no avail to them, because they were not in accordance with the Shari'ah or Laws of Allāh, whether in terms of sincere intention or in terms of following the Laws set out by Allāh. Every deed that is neither sincere nor in accordance with the Laws of Allāh is futile, and the

deeds of the disbelievers are either one or the other, or they may include both, in which case they are even less likely to be accepted. Allāh says:

«وَفِي حَبَّةٍ مِّنْ كَنْسٍ نَّفَّذُونَ»

«And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.»

Sufyān Ath-Thawri, narrated from Abu Ishāq, from Al-Ḥārith that ‘Ali, may Allāh be pleased with him, commented on Allāh’s saying:

«فِي حَبَّةٍ مِّنْ كَنْسٍ نَّفَّذُونَ»

«(and We shall make such deeds as scattered floating particles of dust (Habā’).»

“The rays of the sun when they pass through a small aperture.” A similar view was also narrated through a different chain of narrators from ‘Ali, and something similar was also narrated from Ibn ‘Abbās, Mujāhid, Ḥkritimah, Sa’īd bin Jubayr, As-Suddī, Ad-Daḥḥāk and others.[1]

Al-Ḥasan Al-Baṣrī said, “This refers to the rays coming through a small window, and if anyone tries to grasp them, he cannot.”[2] Abu Al-Ḥwāṣ narrated from Abu Ishāq from Al-Ḥārith that ‘Ali said: “Habā’ refers to the dust raised by animals.” A similar view was also narrated from Ibn ‘Abbās and Ad-Daḥḥāk, and this was also said by ‘Abdur-Raḥmān bin Zayd bin Aslam.

«فِي حَبَّةٍ مِّنْ كَنْسٍ نَّفَّذُونَ»

«scattered floating particles of dust (Habā’).»

Qatādah said: “Have you not seen dry trees when they are blown by the wind? This refers to those leaves.”[3]

It was narrated that Ya‘lā bin ‘Ubayd said: “Ashes or dust when it is stirred up by the wind.” In conclusion, all of these views are pointing out that the deeds of the disbelievers will be like some worthless scattered thing, and will be of no avail to them whatsoever. As Allāh says:

The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously.

(14:18).

O you who believe! Do not render in vain your charity by reminders of your generosity or by injury, until His saying:

They are not able to do anything with what they have earned.

(2:264).

As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing.

(24:39).

The Abode of the People of Paradise

Allâh says:

The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.

meaning, on the Day of Resurrection.

Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.

(59:20).

That is because the people of Paradise will ascend to lofty degrees and secure dwellings, so they will be in a place of safety, beauty and goodness,

Abiding therein - excellent it is as an abode, and as a place to rest in.

(25:76)

The people of Hell will go down to the lowest levels and
continual regret, with all kinds of punishments and torments.

(25:66)

means, how evil a dwelling place to look at, and how evil an abode in which to stay. Allah says:

(The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.)

meaning, in return for what they have done of acceptable deeds, they will attain what they will attain and reach the status they will reach, in contrast to the people of Hell, who will not have even one deed to their credit that would qualify them to enter Paradise and be saved from the Fire. Allah points out the situation of the blessed in contrast to that of the doomed, who will not enjoy any goodness at all.

Said bin Jubayr said: “Allah will finish the Judgement halfway through the Day, and the people of Paradise will take their mid day rest in Paradise and the people of Hell in Hell. Allah says:

(The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.)

Ikrimah said, “I know the time when the people of Paradise will enter Paradise and the people of Hell will enter Hell. It is the time which in this world is the time when the late forenoon starts and people go back to their families to take a siesta. The people of Hell will go to Hell, but the people of Paradise will be taken to Paradise and will have their siesta in Paradise, and they will be fed the liver of a whale and they will all eat their fill. This is what Allah says:

(The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.)
25. And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.

26. The sovereignty on that Day will be the true (sovereignty) of the Most Gracious, and it will be a hard Day for the disbelievers.

27. And (remember) the Day when the wrongdoer will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger."

28. "Ah! Woe to me! Would that I had never taken so-and-so as an intimate friend!"

29. "He indeed led me astray from the Reminder after it had come to me. And Shayṭān is to man ever a deserter."

The Terrors of the Day of Resurrection, and how the Wrongdoers will wish that They had taken a Path with the Messenger

Here Allāh tells us about the terror of the Day of Resurrection and the tremendous events that will happen, including the splitting of heavens when they are pierced by the clouds, that is the shadow of the magnificent light which dazzles all sight. The angels of heaven will come down on that Day and surround all creatures at the place of gathering, then the Lord, may He be blessed and exalted, will come to pass judgement. Mujāhid said, "This is as Allāh says:

Do they then wait for anything other than that Allāh should come to them in the shadows of the clouds and the angels?"

(2:210)[1]

The sovereignty on that Day will be the true (sovereignty) of the Most Gracious.

This is like the Ayah,

(Whose is the kingdom this Day? : It is Allâh's, the One, the Irresistable! ) (40:16)

In the Sahih it says:

فَأَنَّ اللَّهَ يَحْلِلُ الْقُوَّاتَ بِذَاتِهِ، وَيَأْخُذُ الأَرْضَينَ بِذَاتِهِ الأُخْرَى، ثُمَّ يَقُولُ:
فَأَنَّ الْمَلَكَ أَنَا الْحَيَانَ، أَيْنَ مَلْكُ الأَرْضِ أَيْنَ الْجَبَارُونَ أَيْنَ الْمَكْتُوبُونَ؟

Allâh, may He be exalted, will fold up the heavens in His Right Hand, and will take the earths in His other Hand, then He will say: “I am the Sovereign, I am the Judge. Where are the kings of the earth? Where are the tyrants? Where are the arrogant?”[1]

وَسَكَانُ لَيْبَانَ عَلَى الْكَفِيرِينَ عَسِيكَ

(and it will be a hard Day for the disbelievers.)

means it will be very difficult, because it will be the Day of justice and the decisive judgement, as Allâh says:

(فَذَلِكَ يَوْمُ يَوْمٍ عَزِيزٍ عَلَى الْكَفِيرِينَ عَزِيزٌ يَعْبُرُ)

(Truly, that Day will be a hard Day – Far from easy for the disbelievers) (74:9-10).

This is how the disbelievers will be on the Day of Resurrection. As for the believers, Allâh says:

(لا يَحْرَنُوهُمُ الْكَرَّةُ الْأَخْسَافُ)

(The greatest terror will not grieve them.)

(وَمَمَّا يَعْصِمُ الْأَظَالِمُ الَّذِينَ يَبْنُونَ يَدْنَى أُنْقُذُوهُمْ مِنَ الرَّسُولِ سَيِّدُكُمْ)

(And (remember) the Day when the wrongdoer will bite at his hands, he will say: “O! Would that I had taken a path with the Messenger.”)

Here Allâh tells us of the regret felt by the wrongdoer who

rejected the path of the Messenger and what he brought from Allāh of clear truth concerning which there is no doubt, and followed another path. When the Day of Resurrection comes, he will feel regret but his regret will avail him nothing, and he will bite on his hands in sorrow and grief. Whether this Āyah was revealed concerning ʿUqbah bin Abi Muʿāt or someone else among the doomed, it applies to every wrongdoer, as Allāh says:

(On the Day when their faces will be turned over in the Fire) as mentioned in those two Āyāt [33:66]

Every wrongdoer will feel the ultimate regret on the Day of Resurrection, and will bite at his hands, saying:

(O! Would that I had taken a path with the Messenger. Ah! Woe to me! Would that I had never taken so-and-so as an intimate friend!)

meaning, the one among the propagators of misguidance who diverted him from true guidance and led him to follow the path of misguidance, whether this refers to Umayyah bin Khalaf or his brother Ubayy bin Khalaf, or to someone else.

(He indeed led me astray from the Reminder) means the Qurʾān,

(And Shayṭān is to man ever a deserter (in the hour of need).) meaning, he leads him away from the truth and diverts him from it, and uses him for the purposes of falsehood and calls him to it.
30. And the Messenger will say: "O my Lord! Verily, my people deserted this Qur’ân."

31. Thus have We made for every Prophet an enemy among the criminals. But sufficient is your Lord as a Guide and Helper.

The Messenger will complain against His Opponents

Allāh tells how His Messenger and Prophet Muḥammad will say: "O my Lord! Verily, my people deserted this Qur’ân." The idolaters would not listen to the Qur’ân, as Allāh says:

وَوَالَّذِينَ كَفَرُوا لَا شَمَعُوا بِذَٰلِكَ الْقُرْآنِ وَالَّذِينَ بَيْنَهُمَا

(And those who disbelieve say: "Listen not to this Qur’ân, and make noise in the midst of it." (41:26).

When he would recite Qur’ân to them, they would talk nonsense or speak about something else, so that they would not hear it. This is a form of forsaking it and rejecting it, and not believing in it is the same as forsaking it, and not pondering its meanings and trying to understand it is the same as forsaking it, and not acting upon it and following its commandments and heeding its prohibitions is the same as forsaking it, and turning away from it in favor of poetry or other words or songs or idle talk or some other way is the same as forsaking it. We ask Allāh, the Most Generous, the Bestower of bounty, the One Who is able to do what He wills, to keep us safe from doing that which earns His wrath and to use us to do that which will earn His pleasure of preserving and understanding His Book, following its commandments night and day in the manner which He loves and which pleases Him, for He is Generous and Kind.

وَذَٰلِكَ لِيُبَيِّنَ لَكُمُ جَمِيعًا مَا كَانَ عِنْدَ الَّذِينَ كَفَرُوا بَيْنَ الْمُجتَّهِينَ

(Thus have We made for every Prophet an enemy among the criminals.

means, 'just as there is for you, O Muḥammad, those people who scorned the Qur’ân, so in all the previous nations did Allāh make for every Prophet an enemy among the criminals, who called people to their misguidance and disbelief,' as Allāh says:
And so We have appointed for every Prophet enemies - Shayātīn among mankind and Jinn as stated in these two Ayāt.

(6:112)

Allāh says here:

وَكَفَرَ رَبِّيْكَ فَادْبِرْ وَثَبِّتْ

But sufficient is your Lord as a Guide and Helper.

meaning, for the one who follows His Messenger and believes in His Book, Allāh will be his Guide and Helper in this world and the Hereafter. Allāh says:

كَذَٰلِكَ جَعَلْنَا لِكُلٍّ مَّلَكٌ مَّنَاءً

Thus have We made for every Prophet an enemy among the criminals.

وَقَالَ الْأَبْيَادُ كَفَرُوا قَالَ أُلَيْهِمْ مَيَامُ عِنْدَهُمْ رَبُّكَ لَسْتُمْ كَيْدَاءً قَدْ كَفَّارُ ۖ يَتَبَيَّنُ عَلَى

وَلَبِئْسَ عَمَّا كَفَّارُ ۖ إِنَّهُمْ لَجِينُ ۖ وَجَعَلْنِيهِمْ إِلَّا جَهَنَّمَ أُولَٰئِكَ تَصَلِّيْنَ ۖ
32. And those who disbelieve say: “Why is not the Qur’ān revealed to him all at once?” Thus, that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages.

33. And no example or parable do they bring, but We reveal to you the truth, and the better explanation thereof.

34. Those who will be gathered to Hell on their faces, such will be in an evil state, and most astray from the path.

The Reason why the Qur’ān was revealed in Stages, the Refutation of the Disbelievers, and their Evil End

Allāh tells us about the many objections raised by the disbelievers, their stubbornness, and how they spoke of things which were none of their concern. They said:

وَلَا تُبْلِّهَا الْفَوْزَاءَ َجَمَّةً وَسَعِيَاءً

“Why is not the Qur’ān revealed to him all at once?”

meaning, why was this Qur’ān, which was revealed to him, not sent down all at one time, as the previous Books, the Tawrāh, Injil, Zabūr and other Divine Books? Allāh answered them, telling them that it was revealed in stages over twenty-three years, according to events and circumstances, and whatever rulings were needed, in order to strengthen the hearts of the believers, as He says:

وَنُرِيَّكُمَا فِرْعَةً

(And it is) a Qur’ān which We have divided (into parts)...
(17:106).

Allāh says:

يَلَّنِتُ بِهِ وَئِنَّنَا رَبِّيَّنَا يَرَيْنَا

that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages.

Qatādah said it means: “We have explained it.” ‘Abdūr-Raḥmān bin Zayd bin Aslam said it means: “We have given its interpretation.”

And no example or similitude do they bring.
This means no arguments or doubts,

but We reveal to you the truth, and the better explanation thereof.

They do not say anything in an attempt to oppose the truth, but We respond to them with the truth of that same matter, more clearly and more eloquently than anything they say.

Abu 'Abdur-Rahmān An-Nassā'ī recorded that Ibn 'Abbās said, "The Qur'ān was sent down all at once to the first heaven on Laylatul-Qadr (the Night of Power), then it was revealed over twenty years."[1] Allāh says:

And no example or similitude do they bring, but We reveal to you the truth, and the better explanation thereof. and:

And (it is) a Qur'ān which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages (17:106).

Then Allāh tells us about the terrible state of the disbelievers when they are raised on the Day of Resurrection and gathered into Hell:

Those who will be gathered to Hell on their faces, such will be in an evil state, and most astray from the path.

In the Sahīh, it is reported from Anas that a man said, "O Messenger of Allāh, how will the disbeliever be gathered on his face on the Day of Resurrection?" The Prophet ﷺ said:

The One Who caused him to walk on his two feet is able to

make him walk on his face on the Day of Resurrection.»[^1]

435. And indeed We gave Mūsā the Scripture, and placed his brother Ḥarūn with him as a helper;  
436. And We said: “Go you both to the people who have denied Our Ayāt.” Then We destroyed them with utter destruction.  
437. And Nūḥ’s people, when they denied the Messengers, We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the wrongdoers.  
438. And (also) ‘Ād and Thamūd, and the Dwellers of Ar-Rass, and many generations in between.  
439. And for each We put forward examples, and each We brought to utter ruin.  
440. And indeed they have passed by the town on which was rained the evil rain. Did they not then see it? Nay! But they used not to expect any resurrection.

Frightening the Idolators of Quraysh

Allāh threatens the idolators who denied and opposed His Messenger Muḥammad ﷺ and He warns them of the punishment and painful torment He sent upon the previous nations who rejected their Messengers. Allāh begins by mentioning Mūsā, upon him be peace, whom He sent along with his brother Ḥarūn as a helper – i.e., as another Prophet who helped and supported him – but Fir‘awn and his chiefs denied them both:

disbelievers (47:10).

And when the people of Nūh denied him, Allah destroyed them likewise, for whoever denies one Messenger denies all the Messengers, because there is no difference between one Messenger and another. If it had so happened that Allah had sent all His Messengers to them, they would have denied them all. Allah says:

«And Nūh's people, when they denied the Messengers,»

although Allah sent only Nūh to them, and he stayed among them for 950 years, calling them to Allah and warning them of His punishment,

«And none believed with him, except a few» (11:40).

For this reason Allah drowned them all and left no one among the sons of Ādam alive on earth apart from those who boarded the boat,

«And We made them a sign for mankind.» meaning a lesson to be learned. This is like the Ayah,

«Verily, when the water rose beyond its limits, We carried you in the boat. That We might make it a remembrance for you, and the keen ear may understand it» (69:11-12),

which means: ‘We left for you ships that you ride upon to travel across the depths of the seas, so that you may remember the blessing of Allah towards you when He saved you from drowning, and made you the descendants of those who believed in Allah and followed His commandments.’

«And (also) ‘Ād and Thamūd, and the Dwellers of Ar-Rass.»

We have already discussed their story, which is referred to in more than one Sūrah, such as Sūrat Al-A‘rāf,\(^1\) and there is

\(^1\) See volume four, the Tafsīr of Sūrat Al-A‘rāf.
no need to repeat it here. As for the Dwellers of Ar-Rass, Ibn Jurayj narrated from Ibn ‘Abbās about the Dwellers of Ar-Rass that they were the people of one of the villages of Thamūd.[1] Ath-Thawri narrated from Abu Bukayr from Ṭkrimah that Ar-Rass was a well where they buried (Raṣṣu) their Prophet.[2]

\(\text{وَفَرَضُونَا بَيْنَ ذَلِكَ كَيْبَراً}^{3}\)

\(\text{and many generations in between.}\) means nations, many more than have been mentioned here, whom We destroyed. Allāh said:

\(\text{ودَحَّلَهُمْ مِمَّا أَستَمَعُوْنَ}^{4}\)

\(\text{And for each We put forward examples.}\)

meaning, ‘We showed them the proof and gave them clear evidence,’ as Qatādah said, “They had no excuse.”[3]

\(\text{وَوَصِلَتْ نَصِيرَةً}^{5}\)

\(\text{and each (of them) We brought to utter ruin.}\)

means, ‘We destroyed them completely.’ This is like the Āyah,

\(\text{وَوَصِلَتْ نَصِيرَةً مِمَّا أَفْسَدُونَ فَضِّرْبَتُمُوهُ}^{6}\)

\(\text{And how many generations (Qurūn) have We destroyed after Nūh!}^{7}\) (17:17).

“Generations” (Qurūn) here refers to nations among mankind. This is like the Āyah,

\(\text{فَمَأَذْنَ أَسْتَمَعُوْنَ فَوَرَضُونَا}^{8}\)

\(\text{Then, after them, We created other generations (Qurūn).}\) (23:42)

Some defined a generation as being 120 years, or it was said that a generation was one hundred years, or eighty, or forty, etc. The most correct view is that a generation refers to nations who are one another’s contemporaries, living at the same time. When they go and others succeed them, this is another generation, as it was recorded in the Two Ṣaḥīḥās:

The best of generations is my generation, then the one that follows it, then the one that follows that.\[1\]

And indeed they have passed by the town on which was rained the evil rain.

refers to the town of the people of Lūt, which was called Sodom, and the way in which Allāh dealt with it, when He destroyed it by turning it upside down and by sending upon it the rain of stones of baked clay, as Allāh says:

And We rained on them a rain. And how evil was the rain of those who had been warned! (26:176),

Verily, you pass by them in the morning. And at night; will you not then reflect? (37:137-138),

And verily, they were right on the highroad. (15:76),

They are both on an open highway, plain to see (15:79).

Allāh says:

Did they not then see it? meaning, so that they might learn a lesson from what happened to its inhabitants of punishment for denying the Messenger and going against the commands of Allāh.

Nay! But they used not to expect any resurrection.

means, the disbelievers who passed by it did not learn any lesson, because they did not expect any resurrection, i.e., on

41. And when they see you, they treat you only in mockery (saying): "Is this the one whom Allâh has sent as a Messenger?"

42. "He would have nearly misled us from our gods, had it not been that we were patient and constant in their worship!" And they will know, when they see the torment, who it is that is most astray from the path!

43. Have you seen him who has taken as his god his own vain desire? Would you then be a guardian over him?

44. Or do you think that most of them hear or understand? They are only like cattle – nay, they are even farther astray from the path.

How the Disbelievers mocked the Messenger ﷺ

Allâh tells us how the disbelievers mocked the Messenger ﷺ when they saw him. This is like the Âyah,
And when the disbelievers see you, they take you not except for mockery (21:36), which means that they tried to find faults and shortcomings in him. Here Allāh says:


(And when they see you, they treat you only in mockery (saying): “Is this the one whom Allāh has sent as a Messenger?”)

i.e., they said this by way of belittling and trying to undermine him, so Allāh put them in their place, and said:


(And indeed Messengers before you were mocked at) (6:10)

(He would have nearly misled us from our gods.) They meant: ‘he nearly turned us away from worshipping idols, and he would have done so, had we not been patient and persevered in our ways.’ So Allāh said, warning and threatening them:


(And they will know, when they see the torment…)

They took Their Desires as their gods and were more astray than Cattle

Then Allāh tells His Prophet ﷺ that if Allāh decrees that someone will be misguided and wretched, then no one can guide him except Allāh, glory be to Him:


(Have you seen him who has taken as his god his own vain desire?)

meaning, whatever he admires and sees as good in his own desires becomes his religion and his way. As Allāh says:
Is he then, to whom the evil of his deeds is made fair seeming. So that he consider it as good. Verily, Allāh sends astray whom He wills. » [35:8]

Would you then be a guardian over him?

Ibn ‘Abbās said: “During the Jāhiliyyah, a man would worship a white rock for a while, then if he saw another that looked better, he would worship that and leave the first.”\(^1\)

Then Allāh said:

Or do you think that most of them hear or understand?

meaning, they are worse than grazing cattle. Cattle only do what they were created to do, but these people were created to worship Allāh Alone without associating partners with Him, but they worship others with Him, even though evidence has been established against them and Messengers have been sent to them.

45. Have you not seen how your Lord spread the shadow. If He willed, He could have made it still – but We have made the sun its guide.

46. Then We withdraw it towards Ourselves – a gradual withdrawal.

47. And it is He Who makes the night a covering for you, and the sleep (as) a repose, and makes the day Nushūr.

Evidence of the existence of the Creator and the extent of His Power

Here Allāh begins explaining the evidence for His existence

\(^1\) Ad-Durr Al-Manthūr 6:260.
and His perfect power to create various things and pairs of opposites. Allāh says:

﴿وَلَمْ نَرَى كَيْفَ كَبَّرَ مَدًّا الْقُدُرَ﴾

﴾Have you not seen how your Lord spread the shadow.﴿

Ibn ‘Abbās, Ibn ‘Umar, Abu Al-‘Āliyah, Abu Mālik, Masrūq, Mujāhid, Sa’īd bin Jubiyr, An-Nakha’ī, Aḍ-Ḍāḥṭār, Al-Ḥasan, Qatādah, As-Suddī and others said, “This refers to the period from the beginning of the dawn until the sun rises.”[1]

﴿ذُرِّعْ أَنَا لِجَمِيعِ السَّكَاتَا﴾

﴾If He willed, He could have made it still﴾ meaning, immobile, never changing. This is like the Āyāt:

﴿قُلْ أَيُّهَا الْجَاهِلِينَ إِنِّي لَعَلَّمَكُمُ الْبُيُوتَ مَعْذِبَةً مَّعْرَضَةً﴾

﴾Say : “Tell me! If Allāh made the night continuous for you…”﴿(28:71)

﴿فَمَلَأَهَا اللَّيْلُ عَلَى ذِلْكَ﴾

﴾but We have made the sun its guide.﴿

means, were it not for the sun rising, it would not be there, for a thing can only be known in contrast to its opposite. Qatādah and As-Suddī said, “The sun is a guide which follows the shade until the shade disappears.”[2]

﴿فَخَلَّتْ فَقَصَّةُ إِذَا فَقَصَّا بَيْنَا﴾

﴾Then We withdraw it towards Ourselves - a gradual withdrawal.﴿

This refers to the shade.

﴿بَيْنَا﴾

﴾gradual﴿ meaning slowly. As-Suddī said: “A gentle, concealed, withdrawal until there is no shade left on earth except under a roof or a tree, and the sun is shining on whatever is above it.”

﴿فَقَصَّا بَيْنَا﴾

﴿a gradual withdrawal.﴿ Ayyūb bin Mūsā said: “Little by

little.\[^{11}\]

"And it is He Who makes the night a covering for you,"

It covers and conceals all things. This is like the Āyah:

"And by the night as it envelops" (92:1).

"and the sleep a repose," means, a halt to movement so that bodies may rest. For the faculties and limbs get tired from their constant movement during the day when one goes out to earn a living. When night comes, and it becomes quiet, they stop moving, and rest; so sleep provides a rejuvenation for both the body and the soul.

"and makes the day Nushūr" meaning, people get up and go out to earn a living and attend to their business. This is like the Āyah:

"It is out of His mercy that He has made for you the night and the day that you may rest therein and that you may seek of His bounty..." (28:73)

"And it is He Who sends the winds as heralds of glad tidings, going before His mercy; and We send down pure water from the sky,

"That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We have created."

[^{11}]: Ad-Durr Al-Manthūr 6:262.
50. And indeed We have distributed it among them in order that they may remember the grace of Allah, but most men refuse (out of) gratitude.

This is also part of His complete power and supreme authority: Allah sends the winds as heralds of glad tidings, i.e., they bring the clouds behind them. The winds are of many different types, depending on the purpose for which they are sent. Some of them form the clouds, others carry the clouds or drive them, and others come ahead of the clouds as heralds announcing their coming. Some of them come before that to stir up the earth, and some of them fertilize or "seed" the clouds to make it rain. Allah says:

«And We send down pure water from the sky,» meaning, as a means of purifying it.

Abu Sa‘id said, “It was said: “O Messenger of Allah, can we perform Wudu’ with the water of the well of Bu‘dah? For it is a well in which rubbish and the flesh of dogs are thrown. He said:

إِنَّا أَهْلُ الْيَمِينِ لَا نَجْبُهُ نَضْرَانِ

“Water is pure and nothing makes it impure.”

This was recorded by Ash-Shafi‘i and Ahmad, who graded it Sahih, and also by Abu Dawud and At-Tirmidhi, who graded it Hasan, and by An-Nasai.[1]

His saying:

«That We may give life thereby to a dead land,»

means, a land that waited a long time for rain. It is devoid of vegetation or anything at all. When the rain comes to it, it becomes alive and its hills are covered with all kinds of colorful flowers, as Allah says:

«We send down to a barren land its greenness,)»

«but when We send down water to it, it is stirred to life and

growth... (41:39).

His saying:

\[ \text{\textit{And We give to drink thereof many of the cattle and men that We had created.}} \]

means, so that animals such as cattle can drink from it, and people who are in desperate need of water can drink from it and water their crops and fruits. This is like the \textit{Āyah}:

\[ \text{\textit{And He it is Who sends down the rain after they have despaired.}} \] (42:28)

\[ \text{\textit{Look then at the effects of Allāh’s mercy, how He revives the earth after its death.}} \] (30:50)

His saying:

\[ \text{\textit{And indeed We have distributed it among them in order that they may remember}} \]

means, ‘We cause rain to fall on this land and not on that, and We cause the clouds to pass over one land and go to another, where We cause sufficient rain to fall so that its people have plenty, but not one drop falls on the first land.’ There is a reason and great wisdom behind this. Ibn ‘Abbās and Ibn Mas‘ūd, may Allāh be pleased with them said: “One year does not have more rain than another, but Allāh distributes the rain as He wills. Then he recited this \textit{Āyah}:

\[ \text{\textit{And indeed We have distributed it (rain or water) amongst them in order that they may remember the grace of Allāh, but most men refuse (out of) ingratitude.}} \]^{[1]}

meaning, so that they may be reminded, when Allāh brings

\[\text{[1] At-Ṭabari 19:280.}\]
the dead earth back to life, that He is able to bring the dead and dry bones back to life, or that those from whom rain is withheld are suffering this because of some sin they have committed, so that they may give it up.

«ثَلَاثُ كَبَارٍ أَنْتَ إِلَّا كَابُورٌ»

«but most men refuse (out of) ingratitude.»

Ikrimah said, “This refers to those who say that rain comes because of such and such a star.”[1] This view of Ikrimah is similar to the authentic Ḥadīth recorded in Ṣaḥīḥ Muslim; one day after a night’s rain, the Messenger of Allāh ﷺ said to his Companions:

«أَتَنْتُرَونَ مَا ذَا قَالَ رَبُّكُمْ؟»

«Do you know what your Lord says?»

They said: “Allāh and His Messenger know best.” He said:

«قَالَ: أَضْحَىٰ مِنْ عِبَادِي مُؤْمِنٌ بِيَ وَكَافِرٌ، فَأَمَّا مِنْ قَالَ: مَطَرَنَا بَيْنَ الْخَمْسِ. وَفَأَمَّا مِنْ قَالَ: مَطَرَنَا بَيْنَ الْخَمْسِ وَكَافِرٌ، فَذَلِكَ كَافِرٌ بِيَ وَمُؤْمِنٌ بِالْكَوْكَبِ»

“He says: ‘This morning some of My servants became believers in Me, and some became disbelievers. As for the one who said, ‘We have been given rain by the mercy and grace of Allāh,’ he is a believer in Me and a disbeliever in the stars. As for the one who said, ‘We have been given rain by such and such a star,’ he is a disbeliever in Me and a believer in the stars.’”[2]

«وَكَذَٰلِكَ نُوصِرْنَا لِلْمُبْدِلِينَ ۚ وَلَا نُحَلِّلِ الْأَخْفَافِ وَلَا نَحْتَرِي وَجُرَّاءَ»

«وَهُوَ الَّذِي مُضِىَ الْبَيْحَرِ ۚ هَذَا عَدْبُ فَرَطُ وَهَذَا مَيْلُ لِهَبَاءِ ۗ وَهَذَا رَحْمَةٌ وَسَحَرُ وَحَمْلُ أَنَامُ ې وَهُوَ الَّذِي خَلَقَ مِنَ الْأَلْبَاسِ مَسْكِنًا وتَحْكَمُ وَسَيْلَهُ وَكَانَ رَحْمَةً وَقُرْرَةٍ»

«51. And had We willed, We would have raised a warner in every town.»

«52. So obey not the disbelievers, but strive against them with the utmost endeavor with it.”

And it is He Who has let free the two seas, this is palatable and sweet, and that is salty and bitter; and He has set a barrier and a complete partition between them.

And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He wills.

The universality of the Prophet’s Message, how He was supported in His Mission and Allah’s Blessings to Mankind

Allah says:

And had We willed, We would have raised a warner in every town.

‘Calling them to Allah, but We have singled you out, O Muhammad, to be sent to all the people of earth, and We have commanded you to convey the Qur’an,

that I may therewith warn you and whomsoever it may reach (6:19).

but those of the sects that reject it, the Fire will be their promised meeting place (11:17).

that you may warn the Mother of the Towns and all around it (42:7).

Say: “O mankind! Verily, I am sent to you all as the Messenger of Allah…” (7:158).

In the Two Sahih (it is reported that the Prophet said):

I have been sent to the red and the black. And:
...A Prophet would be sent to his own people, but I have been sent to all of mankind.\[1\]

Allâh says:

\[\text{So obey not the disbelievers, but strive hard against them with it.}\]

meaning, with the Qur'ân. This was the view of Ibn 'Abbâs.\[2\]

\[\text{with the utmost endeavour.} \]

\[\text{O Prophet! Strive hard against the disbelievers and the hypocrites.} \]

\[\text{And it is He Who has let free the two seas, this is palatable and sweet, and that is salty and bitter;}\]

means, He has created the two kinds of water, sweet and salty. The sweet water is like that in rivers, springs and wells, which is fresh, sweet, palatable water. This was the view of Ibn Jurayj and of Ibn Jarîr, and this is the meaning without a doubt, for nowhere in creation is there a sea which is fresh and sweet.

Allâh has told us about reality so that His servants may realize His blessings to them and give thanks to Him. The sweet water is that which flows amidst people. Allâh has portioned it out among His creatures according to their needs; rivers and springs in every land, according to what they need for themselves and their lands.

\[\text{[1] Muslim 1:370, Fath Al-Bâri 1:634.}\]

\[\text{[2] Aţ-Ţabari 19:281.}\]
and that is salty and bitter; meaning that it is salty, bitter and not easy to swallow. This is like the seas that are known in the east and the west, the Atlantic Ocean and the Straits that lead to it, the Red Sea, the Arabian Sea, the Persian Gulf, the China Sea, the Indian Ocean, the Mediterranean Sea, the Black Sea and so on, all the seas that are stable and do not flow, but they swell and surge in the winter and when the winds are strong, and they have tides that ebb and flow. At the beginning of each month the tides ebb and flood, and when the month starts to wane they retreat until they go back to where they started. When the crescent of the following month appears, the tide begins to ebb again until the fourteenth of the month, then it decreases. Allāh, may He be glorified, the One Whose power is absolute, has set these laws in motion, so all of these seas are stationary, and He has made their water salty lest the air turn putrid because of them and the whole earth turn rotten as a result, and lest the earth spoil because of the animals dying on it. Because its water is salty, its air is healthy and its dead are good (to eat), hence when the Messenger of Allāh ﷺ was asked whether sea water can be used for Wudu', he said:

«هوَ الطَّهُورُ مَاؤُهُ، الْجَلَلُ مَيْتَهُ.»

«Its water is pure and its dead are lawful.»

This was recorded by Mālik, Ash-Shāfi‘ī and Aḥmad, and by the scholars of Sunan with a good [Jayyid] chain of narration.[1]

«وَجَعَلَ بَيْنَهُ مِنْهَا رَمْيًا وَبَعْرًا.»

«and He has set a barrier and a complete partition between them.»

meaning, between the sweet water and the saltwater.

«مَيْتَةُ.»

«a barrier» means a partition, which is dry land.

(and a complete partition) means, a barrier, to prevent one of them from reaching the other. This is like the Āyāt:

He has let loose the two seas meeting together. Between them is a barrier which none of them can transgress. Then which of the blessings of your Lord will you both deny? (55:19-21)

Is not He Who has made the earth as a fixed abode, and has placed rivers in its midst, and placed firm mountains therein, and set a barrier between the two seas? Is there any god with Allāh? Nay, but most of them know not! (27:61)

(And it is He Who has created man from water,) means, He created man from a weak Nutfah, then gave him shape and formed him, and completed his form, male and female, as He willed.

in the beginning, he is someone's child, then he gets married and becomes a son-in-law, then he himself has sons-in-law and other relatives through marriage. All of this comes from a despised liquid, Allah says:

\[ \text{And your Lord is Ever All-Powerful to do what He wills.} \]

55. And they worship besides Allah, that which can neither profit them nor harm them; and the disbeliever is ever a helper against his Lord.

56. And We have sent you only as a bearer of good news and a warner.

57. Say: "No reward do I ask of you for this, save that whosoever wills may take a path to his Lord."

58. And put your trust in the Ever Living One Who dies not, and glorify His praises, and sufficient is He as the All-Knower of the sins of His servants.

59. Who created the heavens and the earth and all that is between them in six Days. Then He rose over (Istawā) the Throne. The Most Gracious! Ask Him, as He is the All-Knower.

60. And when it is said to them: "Prostrate yourselves to Ar-Rahmān!" They say: "And what is Ar-Rahmān? Shall we fall down in prostration to that which you command us?" And it increases in them only aversion.
The Ignorance of the Idolators

Allâh tells us how ignorant the idolators are; instead of worshipping Allâh, they worship idols which do not possess the power either to harm or benefit. They do this with no evidence or proof; the only thing that led them to do this was their own whims and desires. So they take these idols as protectors and fight for their sake, and they oppose Allâh and His Messenger ﷺ and the believers for their sake. Similarly Allâh says:

«وَكَانَ الْكَذِبرُ عَلَى زُورٍ.»

(and the disbeliever is ever a helper against his Lord.)

meaning, he is a supporter of Shaytân against the party of Allâh, but the party of Allâh are the ones who will prevail, as Allâh says:

«وَأَتَّقُوُا مِن دُونِ اللَّهِ نِيَاهَةً أَلْهَمُهُمْ يُصَوِّرُونَ لا يُسَيَّلِونَ نَصِيرًا وَهُمْ قَرَىٰ جَنَّةً»

(And they have taken besides Allâh gods, hoping that they might be helped. They cannot help them, but they will be brought forward as a troop against those who worshipped them.) (36:74-75)

meaning, the gods which they worshipped instead of Allâh cannot help them. These ignorant people are troops for the idols and are ready to fight for their sake and protect their sanctuaries, but in the end the victory will be for Allâh and His Messenger ﷺ and the believers, in this world and the Hereafter.

«وَكَانَ الْكَذِبرُ عَلَى زُورٍ.»

(and the disbeliever is ever a helper against his Lord.)

Mujâhid said: “He supports and helps the Shaytân in disobedience towards Allâh.

The Messenger ﷺ brings Glad Tidings and Warnings

Then Allâh tells His Messenger ﷺ:

«وَمَا أَنْزَلْنَا إِلَّا لِيُبَيِّنَ النَّصِيرَ وَالْخُبْزَ»

(And We have sent you only as a bearer of good news and a
meaning, a bringer of good news to the believers, a warner to the disbelievers; bringing good news of Paradise to those who obey Allāh, and bringing warnings of a dreadful punishment for those who go against the commandments of Allāh.

﴾ Say: “No reward do I ask of you for this…” ﴾

for conveying this message and this warning, I do not ask for any reward from your wealth; I am only doing this for the sake of Allāh, may He be exalted.’

﴾ To whomsoever among you who wills to walk straight (81:28). ﴾

means, a way and a methodology to be followed.

The Command to the Messenger to put his Trust in Allāh, and some of His Qualities

Then Allāh says:

﴿ And put your trust in the Ever Living One Who dies not, ﴾

meaning, in all your affairs, put your trust in Allāh, the Ever-Living Who never dies, the One Who

﴿ is the First and the Last, the Most High and the Most Near. And He is the All-Knower of everything (57:3). ﴾

The Eternal, Ever-Lasting, Ever-Living, Self-Sufficient One, the Lord and Sovereign of all things, the One to Whom you should always turn. Allāh is the One in Whom you should put your trust and to Whom you should turn for refuge, He will be sufficient for you and will be your helper and supporter, and will cause you to prevail. As Allāh says:
O Messenger! Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allāh will protect you from mankind (5:67).

(and glorify His praises,) means, combine praising Him with glorifying Him. Hence the Messenger of Allāh ﷺ used to say:

«Glory be to You, O Allāh, and with Your praise.»[1]

So the Āyah means: be sincere in worshipping Him and putting your trust in Him. This is like the Āyat:

«The Lord of the east and the west; there is no God but He. So take Him as a Trustee.» (73:9)

«So worship Him and put your trust in Him» (11:123).

«Say: “He is the Most Gracious, in Him we believe, and in Him we put our trust.”» (67:29)

(and sufficient is He as the All-Knower of the sins of His servants)

means, by His perfect knowledge nothing is hidden from Him nor can anything be hidden from Him, not even a speck of dust’s weight.

«Who created the heavens and the earth...»

means, He is the Ever-Living Who never dies, He is the Creator, Sustainer and Sovereign of all things, Who by His might and power created the seven heavens with their vast height and width, and the seven earths with their great depths and density.

«في سِبْعَةِ أَيَامٍ ثُمَّ اسْتَوَىَ عَلَىِّ الصُّرَحَةِ»

«in six Days. Then He rose over the Throne.»

means, He is running all affairs and He decrees according to the truth, and He is the best of those who decide.

«فَذَلِكَ اسْتَوَىَ عَلَىِّ الْجَبَرِيْلَ أَرْضًا كَذَٰلِكَ فَنَسْتَكُلْ بِهِ الْجِبَرِيْلُ»

«Then He rose over (Istawá) the Throne. The Most Gracious! Ask Him, as He is the All-Knower.»

meaning, find out about Him from one who knows most about Him, and follow him and take him as your example. It is known that there is no one who knows more about Allāh than His servant and Messenger Muhammad صلی‌اللہ‌عی‌الملک, the absolute leader of the sons of Ādam in this world and the Hereafter, who does not speak of his own desire, but conveys revelation revealed to him. What he says is true, and he is the leader whose decision counts; when there is a dispute, people are obliged to refer to him, and whatever is in accordance with his words and deeds is right, and whatever goes against them should be rejected no matter who says or does it. Allāh says:

«فَإِذَا نزَعْمُتْ فِي خَوْرٍ»

«(And) if you differ in anything among yourselves...» (4:59).

«وَإِذَا اسْتَلَمْتُمْ فِيهِ مَثْلًا فَاتَّخِذُواَ مِثْلًا إِلَّا الْلَّهُ»

«And whatsoever you differ, the decision thereof is with Allāh» (42:10).

«وَإِذَا كَتَبَّ الْهَيْئَةُ مِنْ أَحَدٍ وَأَحَدٍ»

«And the Word of your Lord has been fulfilled in truth and in justice» (6:115).

meaning, He has spoken the truth and is fair and just in His commands and prohibitions. Allāh says here:

«فَنَسْتَكُلْ بِهِ الْجِبَرِيْلُ»
Condemnation of the Idolators

Then Allah rebukes the idolators who prostrate to idols and rivals instead of Allah:

«وَإِذَا قُسِّيَ لَهُم بِاللَّهِ هُمْ أَسْتَجْبَهُوا إِلَيْهِ فَأَلَّا وَا لَهُمْ الْرَّحْمَٰنُ»

«And when it is said to them: “Prostrate yourselves to Ar-Rahmân!” They say: “And what is Ar-Rahmân?”»

meaning: we do not know Ar-Rahmân. They did not like to call Allah by His Name Ar-Rahmân (the Most Gracious), as they objected on the day of (the treaty of) Al-Ḥudaybiyyah, when the Prophet ﷺ told the scribe:

«كَتَبَ ﷺ بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ»

«Write: “In the Name of Allah, Ar-Rahmân (the Most Gracious), Ar-Raḥîm (the Most Merciful).”»

They said, “We do not know Ar-Rahmân or Ar-Raḥîm. Write what you used to write: ‘Bismika Allahumma (in Your Name, O Allah).’”[1] So Allah revealed the words:

«فَغَيْرِ اللَّهِ أَيُّهَا الَّذِي أَنْعَمْنَا عَلَيْهِمْ أَنْتَ نَذَّرْنَاهُمْ نَزِيرًا»

«Say: “Invoke Allah or invoke Ar-Rahmân, by whatever name you invoke Him (it is the same), for to Him belong the Best Names» (17:110).

meaning, He is Allah and He is the Most Gracious. And in this Ayah, Allah said:

«وَإِذَا قُسِّيَ لَهُم بِاللَّهِ هُمْ أَسْتَجْبَهُوا إِلَيْهِ فَأَلَّا وَا لَهُمْ الْرَّحْمَٰنُ»

«And when it is said to them: “Prostrate yourselves to Ar-Rahmân!” They say: “And what is the Ar-Rahmân?”»

meaning: we do not know or approve of this Name.

«أَنْتَ نَذَّرْنَاهُمْ إِنَّا نَأَمَرْنا»

«Shall we fall down in prostration to that which you command us?»

means, “Just because you tell us to?”

«And it increases in them only aversion.»

As for the believers, they worship Allāh Who is the Most Gracious, Most Merciful, and they attribute divinity to Him Alone and prostrate to Him. The scholars, agree that it is allowed and approved for the reader and the listener to prostrate when he reaches this mention of prostration in Sūrat Al-Furqān, and Allāh knows best.

(61. Blessed be He Who has placed in the heaven Al-Burāj, and has placed therein a great lamp, and a moon giving light.»

(62. And He it is Who has put the night and the day in succession (Khilfatan), for such who desires to remember or desires to show his gratitude.)

**Mentioning the Might and Power of Allāh**

Here Allāh glorifies Himself and praises the beauty He created in the heavens of Al-Burāj, the giant stars, according to the view of Mujahid, Sa’id bin Jubayr, Abu Šālih, Al-Ḥasan and Qatādah.\(^{[1]}\) This is like the Āyah,

(And indeed We have adorned the nearest heaven with lamps) (67:5).

Allāh says:

(Blessed be He Who has placed in the heaven Al-Burāj, and has placed therein a great lamp,)

which is the sun which shines like a lamp, as Allāh says:

(And We have made (therein) a shining lamp) (78:13).

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\(^{[1]}\) At-Ṭabari 19:289, Al-Baghwāi 3:374.


\(\text{وَفَضْنَتُ نُورًا}\)

(and a moon giving light.) means, shining and illuminated by the light of something else, different from the light of the sun, as Allâh says:

\(\text{وَهُوَ الَّذِى جَعَلَ الْقُمْسَ صَيْحَةً وَالْقُمْسَ نُورًا}\)

\(\text{It is He Who made the sun a shining thing and the moon as a light} (10:5)\).

And Allâh tells us that Nûh, peace be upon him, said to his people:

\(\text{قَلِ لِلَّهِ مَنْ أَنتُمْ إِلَّا الَّذِينَ أُحْبَبْتُ إِلَيْهِ مَنْ أَضُلُّ أَنْتُمْ إِلَّا بِعُفْوٍ}\)

\(\text{See you not how Allâh has created the seven heavens one above another? And has made the moon a light therein, and made the sun a lamp?} (71:15-16)\).

Then Allâh says:

\(\text{وَمَا تَذَاكَرَ الْلَّهُ مَنْ أَنتُمْ إِلَّا الْيَوْمُ} \)

\(\text{And He it is Who has put the night and the day in succession (Khilfatan), as meaning, each one comes after the other, in a never-ending alternation. When one goes the other comes, and vice versa, as Allâh says:}\)

\(\text{وَتَسْحَرُ لِكُلِّ الْقُمْسِ وَالْقُمْسِ ذَيْتَنِي} \)

\(\text{And He has made the sun and the moon, both constantly pursuing their courses} (14:33)\).

\(\text{يَنْيِسُ الْيَوْمُ الْيَوْمَ بِلَبْطَمْ حِيْبَةً} \)

\(\text{He brings the night as a cover over the day, seeking it rapidly} (7:54)\).

\(\text{لَا الْقُمْسُ يَنْيِسُ فَآ أَنْ تَذَكَّرَ وَالْقُمْسُ} \)

\(\text{It is not for the sun to overtake the moon} (36:40)\).
means, He has caused them both to follow one another to show the times when His servants should worship Him. So whoever misses an act of worship during the night can make it up during the day, and whoever misses an act of worship during the day can make it up during the night. It was recorded in a Šaḥīḥ Ḥadīth:

إِنَّ اللَّهَ عَزِزٌ وَجَلِلٌ بِشَكْرٍ بَيْنَ الْلَّيْلِ وَالْفَجرِ مُبِينِيَّ الْمَيْدَانِ

«Allāh spreads forth His Hand at night for the one who has done evil during the day to repent, and He spreads forth His Hand during the day for the one who has done evil during the night to repent.»[1]

Mujāhid and Qatādah said: “Khilfatan means different, i.e., because one is dark and the other is light.”[2]

63. And the servants of the Most Gracious are those who walk on the earth Ḥawna, and when the foolish address them they say; "Salāma."

64. And those who spend the night in worship of their Lord, prostrate and standing.

65. And those who say: "Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable, permanent punishment."

66. Evil indeed it is as an abode and as a place to rest in.

67. And those who, when they spend, are neither extravagant nor stingy, but are in a just balance between them.

Attributes of the Servants of the Most Gracious

These are the attributes of the believing servants of Allāh,

﴾those who walk on the earth Hawna,﴿

meaning that they walk with dignity and humility, not with arrogance and pride. This is like the Āyah:

﴾وَلا تَسْتَيْنَ فِي الْأَرْضِ سَوْسُا﴾

﴾And walk not on the earth with conceit and arrogance...﴾ (17:37).

So these people do not walk with conceit or arrogance or pride. This does not mean that they should walk like sick people, making a show of their humility, for the leader of the sons of Ādam (the Prophet) ﷺ used to walk as if he was coming downhill, and as if the earth were folded up beneath him. What is meant here by Hawn is serenity and dignity, as the Messenger of Allāh ﷺ said:

﴿إِذَا أَنْبِثَتْ الصَّلَاةُ فَلَا تَأْوِهَا وَأَنْتُمْ تَسْمَوْنَ، وَأَنْوَا وَعَلَّيْتُمْ النَّكِيَّةَ فَمَا أَذَرْنَا﴾

﴿وَمَا فَصُلْتُواْ وَمَا فَأَتَكْنِمْ فَأْيَتُواْ﴾

﴿When you come to the prayer, do not come rushing in haste. Come calmly and with tranquility, and whatever you catch up with, pray, and whatever you miss, make it up.﴾[1]

﴿وَإِذَا سَطَحُبَّهُمُ الْجَبَّالُ فَاخْتَلْفُواْ﴾

﴿(and when the foolish address them they say: “Salāma.”)﴾

If the ignorant people insult them with bad words, they do not respond in kind, but they forgive and overlook, and say nothing but good words. This is what the Messenger of Allāh ﷺ did: the more ignorant the people, the more patient he would be. This is as Allāh says:

﴿وَإِذَا سُوْيَعَ الْقُرْآنَ أَعْرَضُواْ عَنْهَا﴾

﴿(And when they hear Al-Laghw (evil or vain talk), they withdraw from it)﴾ (28:55).

Then Allāh says that their nights are the best of nights, as He says:

«And those who spend the night in worship of their Lord, prostrate and standing.»

meaning, worshiping and obeying Him. This is like the Āyāt:

«They used to sleep but little by night. And in the hours before dawn, they were asking for forgiveness» (51:17-18).

«Their sides forsake their beds...» (32:16).

«Is one who is obedient to Allāh, prostrating himself or standing during the hours of the night, fearing the Hereafter and hoping for the mercy of his Lord...» (39:9).

Allāh says:

«And those who say: “Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable punishment.”»

meaning, ever-present and never ending.

Al-Ḥasan said concerning the Āyāh,

«Verily, its torment is ever an inseparable, permanent punishment.»

Everything that strikes the son of Ādam, then disappears, does not constitute an inseparable, permanent punishment. The inseparable, permanent punishment is that which lasts as long as heaven and earth.[1] This was also the view of Sulaymān At-Taymi.[2]

Evil indeed it is as an abode and as a place to rest in."

means, how evil it looks as a place to dwell and how evil it is as a place to rest.

And those who, when they spend, are neither extravagant nor stingy...

They are not extravagant, spending more than they need, nor are they miserly towards their families, not spending enough on their needs. But they follow the best and fairest way. The best of matters are those which are moderate, neither one
dnor the other.

but are in a just balance between them. This is like the Ayah,

And let not your hand be tied to your neck, nor stretch it forth to its utmost reach.(17:29)
68. And those who invoke not any other god along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse – and whoever does this shall receive Athâma.

69. The torment will be doubled for him on the Day of Resurrection, and he will abide therein in disgrace.

70. Except those who repent and believe, and do righteous deeds; for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful.

71. And whosoever repents and does righteous good deeds; then indeed he has repented to Allah Matâba.

The Attributes of the Servants of the Most Gracious include avoiding Shirk, Murder and Zina

Imâm Ahmad recorded that ‘Abdullâh bin Mas‘ûd said, “The Messenger of Allah ﷺ was asked which sin is the most serious?” He said:

«أَنْ تَحْمَلَنَّ نَفْسَكَ وَهُوَ خَلَقُكَ»

“That you appoint a rival to Allah when He has created you.”

He asked, “Then what?” He said:

«أَنْ تَقْتِلْ مَلِكَةَ خَصْيَةٍ أَنْ يُظْهَرَ مَعَكَ»

“That you kill your child for fear that he may eat with you.”

He said, “Then what?” He said:

«أَنْ تَزَاوِي خَليَّةَ جَارِكَ»

“That you commit adultery with your neighbor’s wife.”

‘Abdullâh said, “Then Allah revealed, confirming that:

«وَاللَّهُ لَا يَغْدِبُ عَلَىٰ إِلَّا إِلَّا مَاتَرَ»

“And those who invoke not any other god along with Allah...”[1]

This was also recorded by An-Nasâ‘î,[2] and by Al-Bukhâri.

and Muslim.[1]

It was narrated that Sa‘īd bin Jubayr heard Ibn ‘Abbās saying that some of the people of Shirk killed a great deal and committed Zīnā a great deal, then they came to Muḥammad ﷺ and said: “What you are saying and calling people to is good, if only you would tell us that there is a way to expiate for what we have done.” Then the Āyah:

«وَالَّذِينَ لَا يَنْفِرُونَ بِمَعَ أَنْبَثِ مَنْ أَنْبُثِ يُحَرَّرُونَ»

«And those who invoke not any other god along with Allāh…»

was revealed, as was the Āyah,

«قُلْ نَيَبِينَدُوا أَنْبَثِ وَأَنْسُوا أَنْفُسَهُمْ»

«Say: “O My servants who have transgressed against themselves!”» (39:53).[2]

«وَمَنْ يَفْعَلُ ذَلِكَ يَلْقَ أَنْفُسَهُ»

«(and whoever does this shall receive Athāma.)»

It was recorded that ‘Abdullāh bin ‘Amr said: “Athāma is a valley in Hell.”[3] Ikrimah also said that Athāma refers to valleys in Hell in which those who commit unlawful sexual acts will be punished. This was also narrated from Sa‘īd bin Jubayr and Mujāhid.[4] As-Suddī said that Athāma referred to punishment, which is closer to the apparent meaning of the Āyah. This interpretation makes it interchangeable with what comes next, the Āyah:

«يُضِعَفُ لَهُ آثَامُ الْيَوْمِ الْأَخِرِ»

«The torment will be doubled for him on the Day of Resurrection,» i.e., repetitive and intensified.

«وَيَذَرُ في مَنْهَابٍ»

«(and he will abide therein in disgrace;) scorned and humiliated.

means, those who do these evil deeds will be punished in the manner described,

\[\text{إِلَّا مَن كَبَّرَ}
\]

\(\text{Except those who repent,}\) that is; those who repent in this world to Allâh from all of those deeds, for then Allâh will accept their repentance. This is evidence that the repentance of the murderer is acceptable, and there is no contradiction between this and the âyah in Sûrat An-Nisâ\(\text{4}\):

\[\text{وَمَن يَفْسُدُ مَا نُصِيِّدُ}
\]

\(\text{And whoever kills a believer intentionally} \) (4:93), because even though this was revealed in Al-Madînah, the meaning is general, and it could be interpreted to refer to one who does not repent, because this âyah states that forgiveness is only for those who repent. Moreover Allâh says:

\[\text{إِنَّ اللَّهَ لَا يُعْفِرُ عَنِ الْقَذَرَةَ} \]

\(\text{Verily, Allâh forgives not that partners should be set up with} \) Him, but He forgives except that to whom He wills \(\text{4:48}.\)

And in the authentic Sunnah, it is reported from the Messenger of Allâh \(\text{Sallallâhu 'Alayhi wa Sallam}\) that the repentance of a murderer is acceptable, as was stated in the story of the person who killed one hundred men and then repented, and Allâh accepted his repentance, and other Ḥadîths.\(^{[1]}\)

\[\text{فَأَنْتُمْ لَا تُعْفُونَ عَلَيْهِمْ} \]

\(\text{for those, Allâh will change their sins into good deeds, and} \) Allâh is Oft-Forgiving, Most Merciful.\)

Imâm Ahmâd recorded that Abu Dharr, may Allâh be pleased with him, said, "The Messenger of Allâh \(\text{Sallallâhu 'Alayhi wa Sallam}\) said:

\[\text{إِنِّي لَا أَغْفِرُ أَحَدَ} \]

\(\text{I beg your pardon, \(\text{Allah,}\) but your prayers.} \)

\[\text{وَأَحَدَ أَحْلَٰلُ الْجَنَّةِ} \]

\(\text{and one of the righteous.} \)

\[\text{دُخُولُهُ إِلَى الْجَنَّةِ} \]

\(\text{His entry into Paradise.} \)

\[\text{يُؤْلِيُّ بَرَّ بَيْنِي وَبَيْنِي} \]

\(\text{He gives me half of my share of the world.} \)

\[\text{وَأَنْصُرُكَ عَلَى مَنْ كَذَّبَكَ وَأَمَاتَكَ} \]

\(\text{and support you against him who has denied you and tried to kill you.} \)

\[\text{فَقُولُ لَهُمْ قُلْتُمْ لَا يُطِعُونَ} \]

\(\text{Say to them,} \)

\[\text{يَوْمَ الْقِيَامَةِ} \]

\(\text{on the Day of Resurrection.} \)

\[\text{كَذَّابًا وَكَذَّابًا} \]

\(\text{liars and liars.} \)

\[\text{فَعُلِّمُمُ لَا يَسْتَطِيعُونَ} \]

\(\text{Then, they will realize that they cannot do it.} \)

\[\text{أَلْنَ أَبُو ذَرُّ} \]

\(\text{Abu Dharr.} \)

\[\text{١١} \]

Al-Bukhârî no. 3470, and Muslim no. 7008.
I know the last person who will be brought forth from Hell, and the last person who will enter Paradise. A man will be brought and it will be said, “Take away his major sins and ask him about his minor sins.” So it will be said to him: “On such and such a day, you did such and such, and on such and such a day, you did such and such.” He will say, “Yes, and he will not be able to deny anything.” Then it will be said to him: “For every evil deed you now have one good merit.” He will say: “O Lord, I did things that I do not see here.”

He (Abu Dharr) said: “And the Messenger of Allah smiled so broadly that his molars could be seen.”

Ibn Abi Hātim recorded that Abu Jābir heard Makhūl say, “A very old man with sunken eyes came and said, ‘O Messenger of Allah, a man betrayed others and did immoral deeds, and there was no evil deed which he did not do. If (his sins) were to be distributed among the whole of mankind, they would all be doomed. Is there any repentance for him?’ The Messenger of Allah said:

«أَسْلَمْتُ؟»

«Have you become Muslim?»

He said, “As for me, I bear witness that there is no God but Allah Alone, with no partner or associate, and that Muhammad is His servant and Messenger.” The Prophet said:

«فَإِنَّ اللَّهَ غَفَّارٌ لَّكَ مَا كَتِبْتَ ذَلِكَ، وَمُمَّلِكَ سَبِيلَكَ خَسَانًا»

«Allah will forgive you for whatever you have done like that; and will replace your evil deeds with good merits.»

The man said: “O Messenger of Allah, even my betrayals and immoral actions?” The Prophet said:

"Even your betrayals and immoral actions."

"The man went away saying 'Lâ ilâha illallâh' and 'Allâhu Akbar.'"[1]

Allah tells us how His mercy extends to all His creatures, and that whoever among them repents to Him, He will accept his repentance for any sin, great or small. Allah says:

\[\text{And whosoever repents and does righteous good deeds; then indeed he has repented to Allah Malâba.}\]

meaning, Allah will accept his repentance. This is like the Ayât:

\[\text{And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful}\] (4:110).

\[\text{Know they not that Allah accepts repentance from His servants?…}\] (9:104).

\[\text{Say: “O My servants who have transgressed against themselves! Despair not of the mercy of Allah.”}\] (39:53) - for those who repent to Him.

\[\text{And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with}\]

[1] Ibn Abî Hâtim and Ad-Durr Al-Manthûr 6:281. This narration is not authentic. There is a similar, but shorter narration from Anas, recorded by Abu Ya’lâ, Al-Bazzâr, and At-Tabarâni.
dignity."

"73. And those who, when they are reminded of the Ayāt of their Lord, fall not deaf and blind thereat."

"74. And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of those who have Taqwā.""

More Attributes of the Servants of the Most Gracious

These are further attributes of the servants of the Most Gracious. They do not bear witness to falsehood, including lies, immorality, disbelief, foul speech and false words. 'Amr bin Qays said, this refers to gatherings of sexual immorality. It was said that the Ayah,

«إِنَّمَا يُشَهَّدُونَ الْأَوْلَادَ»

"And those who do not bear witness to falsehood,"

refers to giving false testimony, which means lying deliberately to someone else. It was recorded in the Two Sahīhs that Abu Bakrah said, "The Messenger of Allāh ﷺ said three times:

«أَلَا أَنَّى أَنْبِيَئُكُمْ بِأَكْبَارٍ۬؟»

«Shall I not tell you of the greatest of major sins?»

We said, "Of course, O Messenger of Allāh." The Messenger of Allāh ﷺ said:

«الْسُّمَكِ ‏‏يَا رَبِّ وَعَقِفَ الْوَالِدَيْنِ»

«Associating others in worship with Allāh and disobeying one's parents.»

He was lying down, then he sat up and added:

«أَلَا وَقُولُ الْزُّورِ، أَلَا وَشَهَادَةُ الْزُّورِ»

«Beware false speech, and bearing witness to falsehood.»

and he kept repeating it until we thought, would that he would stop.\[1\]

From the context it seems that what is meant by those who do not bear witness to falsehood is those who do not attend it or

\[1\] Fath Al-Bārī 5:309, Muslim 1:91.
are not present when it happens. Allah says:

«And if they pass by some evil play or evil talk, they pass by it with dignity.»

They do not attend where falsehood occurs, and if it so happens that they pass by it, they do not let it contaminate them in the slightest. Allah says:

«(They pass by it with dignity.)»

«And those who, when they are reminded of the Ayah of their Lord, fall not deaf and blind thereat.»

This is also a characteristic of the believers,

«Who, when Allah is mentioned, feel a fear in their hearts and when His Ayah are recited unto them, they increase their faith; and they put their trust in their Lord.» (8:2)

Unlike the disbelievers. When they hear the Words of Allah, they are not affected by them or moved to change their ways. They persist in their disbelief, wrongdoing, ignorance and misguidance, as Allah says:

«(And whenever there comes down a Sura, some of them say: ‘Which of you has had his faith increased by it?’ As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease, it will add doubt to their doubt)» (9:124-125).

«(Fall not deaf and blind thereat.)» means, unlike the disbelievers
who, when they hear the Āyāt of Allāh, are not moved by them, but continue as they are, as if they did not hear them but are deaf and blind.

His saying:

واللَّذين يقولون رَبَّنَا هَبْ لَنَا مِن أزْرِيكَا وَرَزْقَيْنَا فَرَّةً أَعْمَرَبَ

(And those who say: “Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes…”)

means those who ask Allāh to bring forth from their loins offspring who will obey Him and worship Him and not associate anything in worship with Him. Ibn 'Abbās said, “This means (offspring) who will strive to obey Allāh and bring them joy in this world and the Hereafter.”[1]

Imām Ahmad recorded that Jubayr bin Nufayr said: “We sat with Al-Miqdād bin Al-Aswad one day, and a man passed by and said, “How blessed are these two eyes which saw the Messenger of Allāh ﷺ! Would that we had seen what you saw and witnessed what you witnessed.” Al-Miqdād got angry, and I was surprised, because the man had not said anything but good. Then he turned to him and said, “What makes a man wish to be present when Allāh had caused him to be absent, and he does not know how he would have behaved if he had been there? By Allāh, there are people who saw the Messenger of Allāh ﷺ, and Allāh will throw them on their faces in Hell because they did not accept him or believe in him. Are you not grateful that Allāh brought you forth from your mothers’ wombs believing in your Lord and in what your Prophet brought, and that the test went to others and not to you? Allāh sent His Prophet ﷺ during the most difficult time that any Prophet was ever sent, after a long period of ignorance, when the people could see no better religion than the worship of idols, and he brought the Criterion which distinguishes truth from falsehood and which would separate a father from his son. A man would realize that his father, son or brother was a disbeliever, and since Allāh had opened his heart to Faith, he knew that if his relative died he would go to Hell, so he could not rest knowing that his loved one was in the Fire. This is what Allāh referred to in the Āyah,

«And those who say: “Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes…”»

Its chain of narrators is Sahih, although they did not report it.¹

«وَمَكَّنِنَا بِشَيْئِينَ إِنا»

«and make us leaders of those who have Taqwa.»

Ibn ‘Abbâs, Al-Ḥasan, As-Suddi, Qatâdah and Rabi‘ bin Anas said: “Leaders who would be taken as examples in good.”²

Others said: “Guides who would call others to goodness.” They wanted their worship to be connected to the worship of their children and offspring, and their guidance to go beyond themselves and benefit others. This would be more rewarding and a better end, as it was recorded in Sahih Muslim from Abu Hurayrah, may Allâh be pleased with him, that the Messenger of Allâh ﷺ said:

«إِفَاءَ مُعَامَةَ أَبِي آدَمَ الْقُطْعَ عَمَّهُ إِلَّا مِنْ تَلَاهٍ: وَلَدُ صَالِحٌ نَذَّرَ عِنْهُ، أوَّلُ مَنْ يَتَفَعَّلُ بِهِ مِنْ بَعْدِهِ، أَوْ صَدَقَةٌ جَاهِرَةٌ.»

«When a son of Ādam dies, his deeds cease apart from three: a righteous child who will pray for him, knowledge from which others may benefit after him, or ongoing charity.»³

«وَلِيَأْتِكَ بمَجَازِي، يَا سَمَّأَةُ، وَبِغُصُوبٍ فِي يَدَكَّ، وَسَعَى، وَحَسَبَكَ كَبَّارٌ حَكَبِيَّاتٍ فِي هَذَا حَسَبَتَ مُسْتَفْرَدٍ وَمَمَاتٍ، فَلَا يَمْسَأَكَ، يَا ذَلِكَ لَوَلَّا، دَعُوَّتُمْ فَقَدْ كَتَبْتُنَّ قَرُونًا.»

«75. Those will be rewarded with the highest place because of their patience. Therein they shall be met with greetings and the word of peace and respect.»

«76. Abiding therein – excellent it is as an abode, and as a place to rest in.»

¹ Ahmad 6:2.
² At-Ṭabari 19:319.
³ Muslim 3:1255.
77. Say: "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied. So the torment will be yours forever."

The Reward of the Servants of the Most Gracious, and a Warning to the People of Makkah

After mentioning the beautiful attributes of His believing servants, and their fine words and deeds, Allāh then says:

 алкоголь

 Those meaning, the people who are described in this manner, 

الشَّرْعَة

 will be rewarded on the Day of Resurrection,

الرَّجْلَة

 with the highest place, which is Paradise. Abu Ja‘far Al-Bāqir, Sa‘īd bin Jubayr, Aṣ-Ṣaḥḥāk and As-Suddī said, “It was so called because of its elevation.”

يَأَيُّ الْبَيْتَ

 because of their patience means, their patience in doing what they did.

PNG

 Therein they shall be met means, in Paradise.

ضَيْفُوهَا

 with greetings and the word of peace and respect. This means that they will be greeted first with words of welcome and honor. Peace will be theirs and they will be wished peace. And angels shall enter unto them from every gate, saying, “Peace be upon you for that you persevered in patience! Excellent indeed is the final home!”

خَلَبُوهَا بِخَلَبٍ

 Abiding therein means, they will settle there and never leave or move or die, they will never exit or wish to move to somewhere else. This is like the Āyah,
And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure (11:108).

excellent it is as an abode, and as a place to rest in.

Its appearance is beautiful and it is a good place in which to rest and to dwell. Then Allâh says:

Say: “My Lord pays attention to you only because of your invocation to Him…”

meaning, He would not care to pay attention to you if you did not worship Him, for He only created mankind to worship Him Alone and to glorify Him morning and evening. His saying:

But now you have indeed denied. “O you disbelievers.”

So the torment will be yours forever.

So your denial will remain with you forever, i.e., it will lead to your punishment, doom and destruction in this world and the Hereafter. This also refers to the day of Badr, as it was interpreted by 'Abdullâh bin Mas‘ûd, Ubayy bin Ka‘b, Muḥammad bin Ka‘b Al-Quražî, Mujâhid, Aḍ-Ḍâhîk, Qatâdah, As-Suddî and others.[1]

So the torment will be yours forever.

Al-Ḥasan Al-Ḥâṣrî said: “The Day of Resurrection.”[2] And there is no conflict between the two interpretations.

This is the end of the Tafsîr of Sûrat Al-Furqân, all praise and thanks are due to Allâh.

The *Tafsīr* of *Sūrat Ash-Shu‘arā’*

(Chapter - 26)

Which was revealed in Makkah

(In the *Tafsīr* that was narrated from Mālik it was said that this *Sūrah* is also known as *Sūrat Al-Jāmi‘ah*)

In the Name of Allah, the Most Gracious, the Most Merciful.

1. Ta Sin Min.
2. These are Ayāt of the Book Mubīn.
3. It may be that you are going Bākhi’ yourself, that they do not become believers.
4. If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.
5. And never comes there unto them a Reminder as a recent revelation from the Most Gracious, but they turn away therefrom.

6. So, they have indeed denied, then the news of what they mocked at will come to them.

7. Do they not observe the earth – how much of every good kind We cause to grow therein?

8. Verily, in this is an Ayah, yet most of them are not believers.

9. And verily your Lord, He is truly the All-Mighty, the Most Merciful.

The Qur’an and the Disbelievers turning away; They could be compelled to believe if Allah so willed

At the beginning of the explanation of Sūrat Al-Baqarah we discussed the letters which appear at the beginning of some Sūrahs. Allah’s saying:

{اللَّهُ مَلَّا نَبِيٓ الْكِتَابِ الْبَيِّنِ} {These are the Ayāt of the Book Mubīn.}

means, these are the verses of the Clear Qur’an, i.e. the clear and unambiguous Book which distinguishes between truth and falsehood, misguidance and guidance.

{فَإِذَا بَلَغَتِ الْأَيَّاتِ نَكَلُوْنَ} {It may be that you are going Bākhi’ yourself.}

means, destroy yourself – because of your keenness that they should be guided and your grief for them.

{إِنَّكُمْ لَذَاهِبينَ} {that they do not become believers.}

Here Allah is consoling His Messenger ﷺ for the lack of faith of those among the disbelievers who do not believe in him. This is like the Ayāt:

{لَا تَذَكِّرْ نَسَكَ عَلَيْهِمْ حَسَنًا} {So destroy not yourself in sorrow for them} (35:8).
Sure 26. Ash-Shu‘ārā’ (1 – 9) (Part-19) 213

(Perhaps, you would Bākhī’ yourself, over their footsteps, because they believe not in this narration) (18:6).

Mujāhid, ‘Ikrimah, Qatādah, ‘Aṭiyyah, ṣad-Ḍaḥḥāk, Al-Ḥasan and others said that:

(Then Allah says:)

(If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.)

meaning, ‘if We so willed, We could send down a sign that would force them to believe, but We will not do that because We do not want anyone to believe except by choice.’ Allah says:

(And had your Lord willed, those on earth would have believed, all of them together. So, will you then compel mankind, until they become believers.) (10:99)

(And if your Lord had so willed, He could surely, have made mankind one Ummah….) (11:118)

But Allah’s will has acted, His decree has come to pass, and His proof has been conveyed to mankind by mission of Messengers and the revelation of Books to them. Then Allah says:

(And never comes there unto them a Reminder as a recent revelation from the Most Gracious, but they turn away therefrom.)

meaning, every time a Scripture comes from heaven to them, most of the people turn away from it. As Allah says:

(And most of mankind will not believe even if you desire it eagerly.) (12:103)

(Alas for mankind! There never came a Messenger to them but they used to mock at him.) (36:30)

(Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him...) (23:44).

Allah says here:

(And those who do wrong will come to know by what overturning they will be overturned.) (26:227).

Then Allah tells those who dared to oppose His Messenger and disbelieve in His Book, that He is the Subduer, the Almighty, the All-Powerful, Who created the earth and caused every good kind of crop, fruit and animal to grow therein. Sufyan Ath-Thawri narrated from a man from Ash-Sha'bi that people are a product of the earth. So whoever enters Paradise is good and noble, and whoever enters Hell is base and vile.\[1\]

(Verily, in this is an Ayah,) meaning an evidence of the power of

the Creator of all things. He spread out the earth and raised the canopy of the heavens, yet despite that the majority of people do not believe, rather they deny Him, His Messengers, and His Books, and they go against His commands doing the things He had prohibited.

His saying:

(And verily your Lord, He is truly the All-Mighty,)

means, the One Who has power over all things, to subdue and control them,

(the Most Merciful.)

means, towards His creation, for He does not hasten to punish the one who sins, but He gives him time to repent, and if he does not, then He seizes him with a mighty punishment. Abu Al-‘Aliyah, Qatādah, Ar-Rabī’ bin Anas and Ibn Ishaq said: “He is Almighty in His punishment of those who went against His commands and worshipped others besides Him.” [1] Sā‘īd bin Jubayr said: “He is Most Merciful towards those who repent to Him and turn to Him.”

10. And (remember) when your Lord called Mūsā (saying): “Go to the people who are wrongdoers.”

11. “The people of Fira'wn. Will they not have Taqwā?”

12. He said: “My Lord! Verily, I fear that they will deny me.”

13. “And my breast straitens, and my tongue expresses not well. So send for Hārūn.”

14. “And they have a charge of crime against me, and I fear they will kill me.”

15. (Allāh) said: “Nay! Go you both with Our signs. Verily, We shall be with you, listening.”

16. “And go both of you to Fira'wn, and say: ‘We are the Messengers of the Lord of Al-'Ālāmin,’

17. ‘So allow the Children of Israel to go with us.”

18. (Fir'awn) said (to Mūsā): “Did we not bring you up among us as a child? And you did dwell many years of your life with us.”

19. “And you did your deed, which you did. While you were one of the ingrates.”

20. Mūsā said: “I did it then, when I was in error.”

21. “So, I fled from you when I feared you. But my Lord has granted me Hukm,[1] and made me one of the Messengers.”

22. “And this is the past favor with which you reproach me, – that you have enslaved the Children of Israel.”

Between Mūsā and Fir'awn
Allāh tells us what He commanded His servant, son of ʿImrān and Messenger Mūsā, peace be upon him, who spoke with

[1] See Āyah no. 83 as follows later.
Him, to do, when He called him from the right side of the mountain, and conversed with him, and chose him, sent him, and commanded him to go to Fir'awn and his people. Allāh says:

«الْمَلَكُ مَسَّهُ وَقَالََهُنَّ إِلَى مُوسَى أَنْ اجْعَلْهُ عَلَيْهِ يُنَبِّئُهُمْ وَلَا تَحْزَنْ لَهُ لَيْتَشُهَّدُ لَكَ مِنْهُ مَرْجَعًا وَلَا تَعْفَنْهُ أَنْ يَكُونَ فِي رَبِّكَ حَمْلٌ أَنْ يُقَدِّصَ»

«And when your Lord called Mūsā: "Go to the people who are wrongdoers. The people of Fir'awn. Will they not have Taqwā?" He said: "My Lord! Verily, I fear that they will deny me, And my breast straitens, and my tongue expresses not well. So send for Hārūn. And they have a charge of crime against me, and I fear they will kill me."»

So, Mūsā asked Allāh to remove these difficulties for him, as he said in Sūrah Ṭa Ḥa:

«قَالَ رَبِّ افْتَنْنِي إِلَى سَأْرِي وَبَشِّرِي إِلَى أُمْرِي»

«Mūsā said: "O my Lord! Open for me my chest. And ease my task for me."» (20:25-26)

until:

«فَقَدْ أُوْبِتْ عَلَى رَبِّي بِنَوْعٍ»

«You are granted your request, O Mūsā!» (20:36)

«وَلَمْ يَخْبِرْهُ عَنَّكَ كَالَّذِينَ أَنْ يُشَهِّدُونَ»

«And they have a charge of crime against me, and I fear they will kill me.»

because he had killed that Egyptian, which was the reason that he left the land of Egypt.

«قَالَ كَا»

«(Allāh) said: "Nay!..."» Allāh told him: do not be afraid of anything like that. This is like the Āyah,

«سَلِطْتُ عَلَيْكَ بِالْيَدِ وَتَجْسَلْ نَكَّةً سَلِطًا»

«Allāh said: "We will strengthen your arm through your brother, and give you both power» meaning, proof;
so they shall not be able to harm you, with Our signs, you two as well as those who follow you will be the victors" (28:35),

"Go you both with Our signs. Verily, We shall be with you, listening."

This is like the Āyah,

"I am with you both, hearing and seeing" (20:46).

Meaning, 'I will be with you by My protection, care, support and help.'

"And go both of you to Fir'awn, and say: 'We are the Messengers of the Lord of the all that exists.'"

This is like the Āyah,

"Verily, we are both Messengers of your Lord" (20:47).

which means, 'both of us have been sent to you,'

"So allow the Children of Israel to go with us."

Meaning, 'let them go, free them from your captivity, subjugation and torture, for they are the believing servants of Allah, devoted to Him, and with you they are in a position of humiliating torture.' When Mūsā said that to him, Fir'awn turned away and ignored him completely, regarding him with scorn and thinking little of him. Saying:

"Did we not bring you up among us as a child?"

meaning, we brought you up among us, in our home and on our bed, we nourished you and did favors for you for many years, and after all that you responded to our kindness in this
manner: you killed one of our men and denied our favors to you.' So he said to him:

> While you were one of the ingrates.

meaning, one of those who deny favors. This was the view of Ibn 'Abbās and 'Abdur-Rahmān bin Zayd bin Aslam, and was the view favored by Ibn Jarīr.\(^\text{[1]}\)

> (Mūsā) said: "I did it then..." meaning, at that time,

> when I was in error. meaning, 'before revelation was sent to me and before Allah made me a Prophet and sent me with this Message.'

> So, I fled from you when I feared you. But my Lord has granted me Hūkn, and made me one of the Messengers.

means, 'the first situation came to an end and another took its place. Now Allāh has sent me to you, and if you obey Him, you will be safe, but if you oppose Him, you will be destroyed.' Then Mūsā said:

> And this is the past favor with which you reproach me, - that you have enslaved the Children of Israel.

meaning, 'whatever favors you did in bringing me up are offset by the evil you did by enslaving the Children of Israel and using them to do your hard labor. Is there any comparison between your favors to one man among them and the evil you have done to all of them? What you have mentioned about me is nothing compared to what you have done to them.'

\(^{[1]}\) At-Ṭabari 19:340.
Fir'awn said: "Who then, O Mūsā, is the Lord of you?"

Generations, as-Sudlī said, "This Ayān is like the Ayān interpreted by the scholars of the Seventy and the hundred of later lessons or lessons. This is how it was said to Ayān: 'I am the Messenger of the Lord of the Worlds.' They used to deny the Creator, may He be glorified, and they脚下 This is because he used to say to his people:

"I know not that you have a God other than me." (28:22)

This being the reason.

They used to deny to his people:

"And what is the Lord of the 'Alamīn?" (4:52)

denial of Fir'awn, as He says:

Allah tells us about the disbelief, rebellion, oppression and

between them, if you did but understand!"

28. (Mūsā said): "Lord of the east and the west, and all that

"Verily, your Messenger who has been

sent to you is a McGranger who has been

your Lord and the Lord of your ancient

Do you not hear (what)

25. (Fir'awn said) to those around: "Do you seek to be connected with

all that is between them, if you seek to be connected with

24. (Mūsā said): "The Lord of the heavens and the earth, and

23. (Fir'awn said): "And what is the Lord of Al-'Alamīn?"
two?” He said: “Our Lord is He Who gave to each thing its form and nature, then guided it aright.” (20:49-50)

Those among the philosophers and others who claimed that this was a question about the nature or substance [of Allāh] are mistaken. Fir‘awn did not believe in the Creator in the first place, so he was in no position to ask about the nature of the Creator; he denied that the Creator existed at all, as is apparent from the meaning, even though proof and evidence had been established against him. When Fir‘awn asked him about the Lord of Al-‘Ālamīn, Mūsā said:

(Mūsā) said: “The Lord of the heavens and the earth, and all that is between them…”

meaning, the Creator, Sovereign and Controller of all that, their God Who has no partner or associate. He is the One Who has created all things. He knows the higher realms and the heavenly bodies that are in them, both those that are stationary and those that move and shine brightly. He knows the lower realms and what is in them; the oceans, continents, mountains, trees, animals, plants and fruits. He knows what is in between the two realms; the winds, birds, and whatever is in the air. All of them are servants to Him, submitting and humbling themselves before Him.

if you seek to be convinced with certainty.

means, if you have believing hearts and clear insight. At this, Fir‘awn turned to the chiefs and leaders of his state around him, and said to them – mockingly expressing his disbelief in Mūsā:

“Do you not hear?” meaning, ‘are you not amazed by what this man is claiming – that you have another god other than me?’ Mūsā said to them:

Your Lord and the Lord of your ancient faiths!”
meaning, the One Who created you and your forefathers, those who came before Fir'awn and his time.

(قال)

(He said) that is, Fir'awn said:

(Verily, your Messenger who has been sent to you is a madman!)

meaning, there is no sense in his claim that there is any god other than me!

(قال)

(Mūsā) said — to those in whose hearts Fir'awn had planted doubts:

(ربِّ السَّمَاعِ وَالتَّمْـغِبِ وَمَا بَيْنَا مِنَ الْحَيْبِ)

(Lord of the east and the west, and all that is between them, if you did but understand!)

‘He is the One Who made the east the place where the heavenly bodies rise, and made the west the place where they set; this is the system to which He has subjugated all the heavenly bodies, stationary and moving. If what Fir'awn claims is true, that he is your lord and your god, then let him turn things around so that the heavenly bodies set in the east and rise in the west.’ This is similar to the Āyah,

(الَّذِى خَلَقَ الْأَرْضَ فِي رَوْهَةِ وَأَنَّهُ اللَّهُ الْمَلِكُ إِذْ قَالَ إِبْرَاهِيمُ رَبِّنِي اكْفُرْنَاهُ مِنَ الْشَّمْسِ وَمِنَ النَّشَقِّينَ نَبِيًّا مِنَ السَّمِيعِ)

(who disputed with Ibrāhīm about his Lord, because Allāh had given him the kingdom? When Ibrāhīm said: ”My Lord is He Who gives life and causes death.” He said, ”I give life and cause death.” Ibrāhīm said, ”Verily, Allāh brings the sun from the east. So cause it to rise from the west.”) (2:258)

So when Fir'awn was defeated in debate, he resorted to the use of his force and power, believing that this would be effective in dealing with Mūsā, peace be upon him, so he said, as Allāh tells us:
29. He said: "If you choose a god other than me, I will certainly put you among the prisoners."

30. He said: "Even if I bring you something manifest?"

31. He said: "Bring it forth then, if you are of the truthful!"

32. So he threw his stick, and behold, it was a serpent, manifest.

33. And he drew out his hand, and behold, it was white to all beholders!

34. He said to the chiefs around him: "Verily, this is indeed a well-versed sorcerer."

35. "He wants to drive you out of your land by his sorcery: what is it then that you command?"

36. They said: "Put him off and his brother (for a while), and send callers to the cities;"

37. "To bring up to you every well-versed sorcerer."

After the Rational Proof, Fir'awn resorts to Force

When proof had been established against Fir'awn, clearly and rationally, he resorted to using force against Mūsā, thinking that after this there would no further room for discussion. So he said:

"If you choose a god other than me, I will certainly put you among the prisoners."

To this, Mūsā responded:

"Even if I bring you something manifest?" meaning, clear and definitive proof.
Fir'awn said: "Bring it forth then, if you are of the truthful!"
So he threw his stick, and behold, it was a serpent, manifest.
meaning, it was very clear and obvious, with a huge body and a big mouth, terrifying in appearance.

And he drew out his hand, meaning, from his sleeve,

and behold, it was white to all beholders!
It was shining like a piece of the moon. Since Fir'awn was already doomed, he hastened to stubborn denial, and said to the chiefs around him:

Verily, this is indeed a well-versed sorcerer.
One who knows a great deal of magic or witchcraft. Fir'awn was trying to convince them that this was sorcery, not a miracle. Then he provoked them against Mūsā, trying to make them oppose him and disbelieve in him, and said:

He wants to drive you out of your land by his sorcery...
meaning, he wants to capture the people's hearts and win them over by doing this, so that they will support him, and help him and follow him, and he will defeat you in your own land and take the land from you. So advise me, what should I do with him?"

They said: "Put him off and his brother, and send callers to the cities; to bring up to you every well-versed sorcerer."
meaning, 'delay him and his brother until you gather together all the sorcerers from every city and region of your kingdom so that they may confront him and produce something like he produces, then you will defeat him and have the victory.' So Fir'awn did as they suggested, which is what Allāh decreed
would happen to them, so that all the people would gather in one place and the signs and proof of Allāh would be made manifest before them all in one day.

38. So, the sorcerers were assembled at a fixed time on a day appointed.

39. And it was said to the people: “Are you (too) going to assemble?”

40. “That we may follow the sorcerers if they are the winners.”

41. So, when the sorcerers arrived, they said to Fir‘awn: “Will there surely be a reward for us if we are the winners?”

42. He said: “Yes, and you shall then verily be of those brought near (to myself).”

43. Mūsā said to them: “Throw what you are going to
throw!"

44. So, they threw their ropes and their sticks, and said: "By the might of Fir'aun, it is we who will certainly win!"

45. Then Mūsā threw his stick, and behold, it swallowed up all that they falsely showed!

46. And the sorcerers fell down prostrate.

47. Saying: "We believe in the Lord of Al-Ālāmīn."

48. "The Lord of Mūsā and Hārūn."

Between Mūsā, peace be upon him, and the Sorcerers

Allāh describes the actual encounter between Mūsā, peace be upon him, and the Egyptians in Sūrat Al-A'rāf, Sūrah Ṭa Ha,\(^1\) and in this Sūrah. The Egyptians wanted to extinguish the Light of Allāh with their words, but Allāh insisted that His Light should prevail even though the disbelievers disliked that. This is the issue of disbelief and faith; they never confront one another but faith always prevails:

\[
\text{نَفَذْ رَبِّي وَلَدَّيْ عَلَى الْبِلَاءَ يَدْمَمْ إِنَّا هُوَ رَآئِيٞ وَلَكُمُ الْوَلَىٰ وَلَيْسَ مِنَّا نَصْرُنَآ}.
\]

(Nay, We fling the truth against the falsehood, so it destroys it, and behold, it disappears. And woe to you for that which you ascribe.) (21:18)

\[
\text{وَقَلَّ بَلَّ أَلْحَنَّ وَرَهَّمَ الْبِلَاءَ}.
\]

(And say: "Truth has come and falsehood has vanished.") (17:81)

The sorcerers of Egypt were the most skilled in the art of illusion, but when a huge group of them gathered from all corners of the land, and the people came together on that day whose exact numbers are known to Allāh Alone, one of them said:

\[
\text{إِنَّا نُنظِرُ عَلَى الْبِلَاءِ إِن كَانُوا هُمُ الْقَتِيلِينَ}.
\]

(That we may follow the sorcerers if they are the winners.)

\(^{1}\) See volume four, Surat Al-A'rāf (7:79-82), and volume six, Sūrah Ṭa Ha (20:59-76).
They did not say: ‘we will follow the truth, whether it rests with the sorcerers or with Mūsā;’ the people were followers of the religion of their king.

“So, when the sorcerers arrived,” means, when they reached the court of Fir‘awn, and a pavilion had been erected for him. There he gathered his servants, followers, administrators, and provincial leaders, and the soldiers of his kingdom. The sorcerers stood before Fir‘awn, asking him to treat them well and bring them closer to him if they prevailed in this matter which he had brought them together for. They said:

“Will there surely be a reward for us if we are the winners?”

He said: “Yes, and you shall then verily be of those brought near.”

meaning, ‘and you will be given more than what you are asking for; I will make you among those who are close to me, those who sit with me.’ So they went back to their places:

“They said: “O Mūsā! Either you throw first or we be the first to throw?” (Mūsā) said: “Nay, throw you (first)!“” (20:65-66).

Here the incident is described more briefly. Mūsā said to them:

“Throw what you are going to throw!” So, they threw their ropes and their sticks, and said: “By the might of Fir‘awn, it is we who will certainly win!”

This is what the ignorant masses say when they do something: ‘this is by the virtue of So-and-so!’ In Sūrat Al-‘ʿrāf Allāh mentioned that they:

“They bewitched the eyes of the people, and struck terror into them, and they displayed a great magic” (7:116).

And in Sūrah Ta Ḥa He said:
\[
\text{Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.}
\]
until Allāh saying:

\[
\text{and the magician will never be successful, whatever the amount (of skill) he may attain} \ (20:69).
\]

And here Allāh says:

\[
\text{Then Mūsā threw his stick, and behold, it swallowed up all that they falsely showed!}
\]

by snatching up and catching them from every corner and swallowing them up, and it did not leave any of them untouched. Allāh says:

\[
\text{Thus truth was confirmed, and all that they did was made of no effect.} \text{ until}
\]

\[
\text{The Lord of Mūsā and Hārūn.} \ (7:118-122)
\]

This was a very serious matter, furnishing decisive proof leaving no room for any excuse. Fir'awn's supporters, who sought and hoped that they would prevail over Mūsā, were themselves defeated. At that moment they believed in Mūsā and prostrated to Allāh, the Lord of Al-‘Alamīn Who sent Mūsā and Hārūn with the truth and an obvious miracle.

Fir'awn was defeated in a manner the likes of which the world had never seen, but he remained arrogant and stubborn despite the clear evidence, may the curse of Allāh and the angels and all of mankind be upon him. He resorted to arrogance and stubbornness and propagating falsehood. He began to issue threats against them, saying:

\[
\text{Verily, he is your chief who has taught you magic} \ (20:71).
\]
Surely, this is a plot which you have plotted in the city (7:123).

49. He said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all."

50. They said: "No harm! Surely, to our Lord we are to return."

51. "Verily, we really hope that our Lord will forgive us our sins, as we are the first of the believers."

Between Fir‘awn and the Sorcerers

His threats against them resulted only in an increase in their faith and submission to Allāh, for the veil of disbelief had been lifted from their hearts and the truth became clear to them because they knew something that their people did not: that what Mūsā had done could not have been done by any human being unless Allāh helped him, making it proof and an evidence of the truth of what he had brought from his Lord. Then Fir‘awn said to them:

"You have believed in him before I give you leave."

meaning, 'you should have asked my permission for what you did, and you did not consult with me; if I had given you permission you could have done it, and if I did not allow you, you should not have done it, for I am the ruler and the one to be obeyed.'

"Surely, he indeed is your chief, who has taught you magic!"
This is stubborn talk, and anyone can see that it is nonsense, for they had never met Mūsā before that day, so how could he have been their chief who taught them how to do magic? No rational person would say this.

Then Fir‘awn threatened to cut off their hands and feet, and crucify them. They said:

«نظر!»

«No harm!» meaning, ‘no problem, that will not harm us and we do not care.’

إِنَّا إِنْ تَحْيَى نَمَّأْيِدُونَ

«Surely, to our Lord we are to return.»

means, ‘the return of us all is to Allāh, may He be glorified, and He will never allow the reward of anyone who has done good to be lost. What you have done to us is not hidden from Him, and He will reward us in full for that.’ So they said:

إِنَّا نَبْغَعُ أَنْ نُقْبِرَ نَا رَبَّنَا سَكَيْنَةَنَا

«Verily, we really hope that our Lord will forgive us our sins,»

‘the sins we have committed and the magic you forced us to do.’

إِنَّ كُلًا أَوْلُ الرَّبِيعِينَ

«as we are the first of the believers,»

means, because we are the first of our people, the Egyptians, to believe. So he killed them all.

52. And We revealed to Mūsā, saying: “Depart by night with My servants, verily, you will be pursued.”

53. Then Fir‘awn sent callers to (all) the cities.

54. (Saying): “Verily, these indeed are but a small band.”

55. “And verily, they have done what has enraged us.”

56. “But we are a host all assembled, amply forewarned.”

57. So, We expelled them from gardens and springs,
58. Treasures, and every kind of honorable place.

59. Thus and We caused the Children of Israel to inherit them.

The Exodus of the Children of Israel from Egypt

After Mūsā stayed in Egypt for a long time, and the proof of Allāh was established against Fir'awn and his chiefs, yet they were still arrogant and stubborn, then there was nothing left for them but punishment and vengeance. So Allāh commanded Mūsā, peace be upon him, to take the Children of Israel out of Egypt by night, and take them wherever he would be commanded. So Mūsā, peace be upon him, did as he was commanded by his Lord, may He be glorified, and he led them forth after they had borrowed an abundance of jewelry from the people of Fir'awn. As more than one of the scholars of Tafsīr have said, they left when the moon was rising, and Mujāhid, may Allāh have mercy on him, said that the moon was eclipsed that night.[1] And Allāh knows best. Mūsā asked about the grave of Yūsuf (Prophet Joseph), peace be upon him, and an old woman from among the Children of Israel showed him where it was, so he took the remains with them, and it was said that they were among the things that were carried by Mūsā himself, may peace be upon them both. It was also said that Yūsuf, peace be upon him, had left instructions in his will that if the Children of Israel ever left Egypt, they should take his remains with them.[2]

The following morning, when there was nobody to be found in the Israelite quarters, Fir'awn became angry and his anger intensified since Allāh had decreed that he was to be destroyed. So he quickly sent his callers to all his cities, i.e., to mobilize his troops and bring them together, and he called out to them:

\[
\text{(Verily, these)}\text{ meaning, the Children of Israel,}
\]

indeed are but a small band.} meaning, a small group.

And verily, they have done what has enraged us.} means, 'every time we have heard anything about them, it has upset us and made us angry.'

But we are a host all assembled, amply forewarned.} means, 'we are constantly taking precautions lest they betray us.' Some of the Salaf read this with the meaning, "we are constantly forewarned and forearmed. And I want to destroy them to the last man, and destroy all their lands and property." So he and his troops were punished with the very things he sought to inflict upon the Children of Israel. Allâh says:

So, We expelled them from gardens and springs, treasures, and every kind of honorable place.} meaning, they were thrown out of those blessings and into Hell, and they left behind the honorable places, gardens and rivers, wealth, provision, position and power in this world:

Thus and We caused the Children of Israel to inherit them.} This is like the Âyât:

And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed} (7:137).

And We wished to do a favor to those who were weak in the land, and to make them rulers and to make them the inheritors} The two Âyât thereafter: [28:5-6].
Most Merciful,
68. And verily your Lord, He is truly the All-Mighty, the
believers.
67. Verily, in this is indeed a sign, yet most of them are not
66. Then We drowned the others.
65. And We saved Misha and all those with him.
64. Then We brought near the others to that place.
63. Then We rose to Misha (saying): "Strike the sea with
your stick." And it parted, and each separate part became like
a huge mountain.
62. (Misha) said: "Nay, verily with
61. omen: "We are sure to be companions of Misha
60. And when the two
59. him at sunrise.
58. So, they pursued
57. 26. Ash-Shu'ara (68) (Part-19)
Fir‘awn’s Pursuit and Expulsion of the Children of Israel, and how He and His People were drowned

More than one of the scholars of *Tafsîr* said that Fir‘awn set out with a huge group, a group containing the leaders and entire government of Egypt at that time, i.e., the decision-makers and influential figures, princes, ministers, nobles, leaders and soldiers.

«So, they pursued them at sunrise.» means, they caught up with the Children of Israel at sunrise.

«And when the two hosts saw each other,» means, each group saw the other. At that point,

«the companions of Mûsâ said: "We are sure to be overtaken."»

This was because Fir‘awn and his people caught up with them on the shores of the Red Sea, so the sea was ahead of them and Fir‘awn and his troops were behind them. Hence they said:

«"We are sure to be overtaken." (Mûsâ) said: "Nay, verily with me is my Lord. He will guide me."»

meaning, ‘nothing of what you fear will happen to you, for Allâh is the One Who commanded me to bring you here, and He does not go back on His promise.’ Hârûn, peace be upon him, was in the front, with Yûsha‘ bin Nûn and a believer from the family of Fir‘awn, and Mûsâ, peace be upon him, was in the rear.

More than one of the scholars of *Tafsîr* said that they stood there not knowing what to do, and Yûsha‘ bin Nûn or the believer from the family of Fir‘awn said to Mûsâ, peace be upon him, “O Prophet of Allâh, is it here that your Lord commanded you to bring us?” He said: “Yes.” Then Fir‘awn and his troops drew near and were very close indeed. At that point Allâh commanded his Prophet Mûsâ, peace be upon him,
to strike the sea with his staff, so he struck it, and it parted, by the will of Allāh. Allāh says:

«And it parted, and each separate part became like huge mountain.»

meaning, like mighty mountains. This was the view of Ibn Mas‘ūd, Ibn ‘Abbās, Muḥammad bin Ka‘b, Ad-Ḍaḥḥāk, Qatādah and others.\(^{[1]}\) ‘Aṭā’ Al-Khurasānī said, “It refers to a pass between two mountains.” Ibn ‘Abbās said, “The sea divided into twelve paths, one for each of the tribes.”\(^{[2]}\) As-Suddî added, “And in it there were windows through which they could see one another, and the water was erected like walls.”\(^{[3]}\) Allāh sent the wind to the sea bed to make it solid like the land. Allāh says:

«...and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid» (20:77).

And here He says:

«Then We brought near the others to that place.»

Ibn ‘Abbās, ‘Aṭā’ Al-Khurasānī, Qatādah and As-Suddî said:

«Then We brought near» means, “We brought Fir‘awn and his troops near to the sea.”\(^{[4]}\)

«And We saved Mūsā and all those with him. Then We drowned the others.»

meaning: ‘We saved Mūsā and the Children of Israel and whoever followed their religion, and none of them were

\(^{[1]}\) Aṭ-Ṭabari 19:358.

\(^{[2]}\) Ad-Durr Al-Manthūr 6:299.

\(^{[3]}\) Aṭ-Ṭabari 19:357.

\(^{[4]}\) Aṭ-Ṭabari 19:359.
destroyed, but Fir‘awn and his troops were drowned and not one of them remained alive, but was destroyed.’

Then Allāh says:


<Verily, in this is indeed a sign,>

meaning, this story with its wonders and tales of aid to the believing servants of Allāh is definitive proof and evidence of Allāh’s wisdom.

<yet most of them are not believers. And verily your Lord, He is truly the All-Mighty, the Most Merciful.>

The explanation of this phrase has already been discussed above.[1]


69. And recite to them the story of Ibrāhīm.

70. When he said to his father and his people: “What do you worship?”

71. They said: “We worship idols, and to them we are ever devoted.”

72. He said: “Do they hear you when you call?”

73. “Or do they benefit you or do they cause harm?”

74. They said: “(Nay) but we found our fathers doing so.”

75. He said: “Do you observe that which you have been worshipping –”

76. “You and your ancient fathers?”

77. “Verily, they are enemies to me, save the Lord of Al-‘Ālāmīn,“

[1] See Ayah no. 9 of this Sūrah.
How the Close Friend of Allāh, Ibrāhīm spoke out against *Shirk*

Here Allāh tells us about His servant, Messenger and Close Friend, Ibrāhīm, upon him be peace, the leader of the pure monotheists. Allāh commanded His Messenger Muḥammad to recite this story to his Ummah so that they could follow this example of sincerity towards Allāh, putting one's trust in Him, worshipping Him Alone with no partner or associate, and renouncing *Shirk* and its people. Allāh granted guidance to Ibrāhīm before, i.e., from a very early age he had denounced his people's practice of worshipping idols with Allāh, may He be exalted.

> (When he said to his father and his people: “What do you worship?”)

meaning: what are these statues to which you are so devoted?

> (They said: “We worship idols, and to them we are ever devoted.”)

meaning: we are devoted to worshipping them and praying to them.

> (He said: “Do they hear you when you call? Or do they benefit you or do they cause harm?” They said: “(Nay) but we found our fathers doing so.”)

They knew that their idols could not do anything, but they had seen their fathers doing this, so they made haste to follow in their footsteps. So Ibrāhīm said to them:

> (Do you observe that which you have been worshipping—you and your ancient fathers? Verily, they are enemies to me, save the Lord of Al-ʿĀlamīn.)
meaning, ‘if these idols mean anything and have any influence, then let them do me any kind of harm, for I am an enemy to them and I do not care about them or think anything of them.’ This is akin to the way Allâh described Nûh:

«So devise your plot, you and your partners» (10:71).

And Hûd, upon him be peace, said:

"I call Allâh to witness and bear you witness that I am free from that which you ascribe as partners in worship. So plot against me, all of you, and give me no respite. I put my trust in Allâh, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path» (11:54-56).

Similarly, Ibrâhîm denounced their gods and idols and said:

«And how should I fear those whom you associate in worship with Allâh, while you fear not that you have joined in worship with Allâh» (6:81).

And Allâh said:

«Indeed there has been an excellent example for you in Ibrâhîm until His saying;

until you believe in Allâh Alone» (60:4).

«And (remember) when Ibrâhîm said to his father and his people: “Verily, I am innocent of what you worship, except Him Who created me; and verily, He will guide me.” And he
made it a Word lasting among his offspring, that they may turn back” (43:26-28).

meaning: “La Ilâha Illallâh.”

78. Who has created me, and it is He Who guides me.
79. And it is He Who feeds me and gives me to drink.
80. And when I am ill, it is He Who cures me.
81. And Who will cause me to die, and then will bring me to life.
82. And Who, I hope, will forgive me my faults on the Day of Recompense.

Ibrâhîm mentions Allâh’s Kindness towards Him

Ibrâhîm said, “I will not worship any but the One Who does these things:

Who has created me, and it is He Who guides me.

He is the Creator Who has decreed certain things to which He guides His creation, so each person follows the path which is decreed for him. Allâh is the One Who guides whomsoever He wills and leaves astray whomsoever He wills.

And it is He Who feeds me and gives me to drink.

He is my Creator Who provides for me from that which He has made available in the heavens and on earth. He drives the clouds and causes water to fall with which He revives the earth and brings forth its fruits as provision for mankind. He sends down the water fresh and sweet so that many of those whom He has created, animals and men alike, may drink from it.

And when I am ill, it is He Who cures me.

Here he attributed sickness to himself, even though it is Allâh
Who decrees it, out of respect towards Allâh. By the same token, Allâh commands us to say in the prayer,

"A'îdûn al-'umrî yâqînî miskînî" (Guide us to the straight way) (1:6)

to the end of the Sûrah. Grace and guidance are attributed to Allâh, may He be exalted, but the subject of the verb with reference to anger is omitted, and going astray is attributed to the people. This is like when the Jînn said:

"Wâlan tanâmi áthâr 'ayyâd yâsin fi al-'ârid Âr â'ad yâmuun" (72:10)

"And we know not whether evil is intended for those on earth, or whether their Lord intends for them a right path."

Similarly, Ibrâhîm said:

"Qa'îna wa-nînt fânum tulîyn" (And when I am ill, it is He Who cures me.)

meaning, 'when I fall sick, no one is able to heal me but Him, Who heals me with the means that may lead to recovery'.

"Wâladdî 'umrî iyn tâhîyân" (And Who will cause me to die, and then will bring me to life.)

He is the One Who gives life and causes death, and no one besides Him is able to do that, for He is the One Who originates and repeats.
And Who, I hope, will forgive me my faults on the Day of Recompense.

means, no one is able to forgive sins in this world or the Hereafter except Him. Who can forgive sins except Allah? For He is the One Who does whatever He wills.

83. My Lord! Bestow Hukm on me, and join me with the righteous.

84. And grant me an honorable mention in later generations.

85. And make me one of the inheritors of the Paradise of Delight.

86. And forgive my father, verily, he is of the erring.

87. And disgrace me not on the Day when they will be resurrected.

88. The Day whereon neither wealth nor sons will avail,

89. Except him who brings to Allah a clean heart.

The Prayer of Ibrāhīm for Himself and for His Father

Here Ibrāhīm, upon him be peace, asks his Lord to give him Hukm. Ibn 'Abbās said, "This is knowledge."\[1\]

(and join me with the righteous.) means, 'make me one of the righteous in this world and the Hereafter.' This is like the words the Prophet ﷺ said three times when he was dying:

"O Allah, with the Exalted Companion (of Paradise)".\[2\]

\[1\] Al-Baghawi 3:390.
\[2\] Fath Al-Bāri 7:743.
And grant me an honorable mention in later generations.

meaning, ‘cause me to be remembered in a good manner after my death, so that I will be spoken of and taken as a good example.’ This is like the Ayah,

And We left for him (a goodly remembrance) among the later generations: “Salām (peace) be upon Ibrāhīm. Thus indeed do we reward the good doers.” (37:108-110)

And make me one of the inheritors of the Paradise of Delight.

meaning, ‘bless me in this world with honorable mention after I am gone, and in the Hereafter by making me one of the inheritors of the Paradise of Delight.’

And forgive my father.

This is like the Ayah,

My Lord! Forgive me, and my parents” (71:28).

But this is something which Ibrāhīm, peace be upon him, later stopped doing, as Allāh says:

And Ibrāhīm’s supplication for his father’s forgiveness was only because of a promise he had made to him (9:114) until:

Verily, Ibrāhīm was Awwāh[1] and was forbearing (9:114).

Allāh stopped Ibrāhīm from asking for forgiveness for his father, as He says:

Indeed there has been an excellent example for you in Ibrāhīm and those with him, until His saying:

[1] See volume four, the Tafsīr of Sūrat At-Tawbah (9:114).
means, ‘protect me from shame on the Day of Resurrection and the Day when all creatures, the first and the last, will be raised.’ Al-Bukhārī recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ said:

\[\text{Ibrāhīm will see his father on the Day of Resurrection, covered with dust and darkness.}\]

According to another narration, also from Abu Hurayrah, may Allāh be pleased with him, the Prophet ﷺ said:

\[\text{Ibrāhīm will meet his father and will say: “O Lord, You promised me that You would not disgrace me on the Day when all creatures are resurrected.” And Allāh will say to him: “I have forbidden Paradise to the disbelievers.”}\]

He also recorded this in the Hadiths about the Prophets, upon them be peace, where the wording is:

\[\text{Ibrāhīm will meet his father Āzar on the Day of Resurrection,}\]

\[\text{[1] Fath Al-Bāri 8:357.}\]

\[\text{[2] Fath Al-Bāri 8:357.}\]
and there will be dust and darkness on Āzar’s face. Ibrāhīm will say to him, “Did I not tell you not to disobey me?” His father will say to him: “Today I will not disobey you.” Ibrāhīm will say: “O Lord, You promised me that You would not disgrace me on the Day when they are resurrected, but what disgrace can be greater than seeing my father in this state?” Allāh will say to him: “I have forbidden Paradise to the disbelievers.” Then it will be said: “O Ibrāhīm! Look beneath your feet.” So he will look and there he will see (that his father was changed into) a male hyena covered in dung, which will be caught by the legs and thrown in the Fire.\[1\]

This was also recorded by Abu ‘Abdur-Raḥmān An-Nasā‘ī in the Tafsîr of his Sunan Al-Kubrā.\[2\]

\begin{quote}
(The Day whereon neither wealth nor sons will avail,)
\end{quote}

means, a man’s wealth will not protect him from the punishment of Allāh, even if he were to pay a ransom equivalent to an earthful of gold.

\begin{quote}
(or sons) means, ‘or if you were to pay a ransom of all the people on earth.’ On that Day nothing will be of any avail except faith in Allāh and sincere devotion to Him, and renunciation of Shirk and its people. Allāh says:
\end{quote}

\begin{quote}
(Except him who brings to Allāh a clean heart.)
\end{quote}

meaning, free from any impurity or Shirk. Ibn Sirîn said, “The clean heart knows that Allāh is true, that the Hour will undoubtedly come and that Allāh will resurrect those who are in the graves.”\[3\] Sa‘îd bin Al-Musayyib said, “The clean heart is the sound heart.”\[4\] This is the heart of the believer, for the heart of the disbeliever and the hypocrite is sick. Allāh says:

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\[1\] Fath Al-Bârî 6:445. This was previously explained in volume three, the Tafsîr of Sûrat Al-Anâ‘îm (6:79).
\[2\] An-Nasî‘î in Al-Kubrâ 6:422.
\[3\] Aţ-Ṭabârî 19:366.
\[4\] Al-Baghawî 3:390.
103. Verily, in this is indeed a sign, yet most of them are not truly among the believers.悦
102. (Alas!) If we only had a chance to return, we shall not be a close friend.悦
101. Now we have no intercessors, except he exists.悦
100. And none has brought us into error except he
89. When we held you as equals with the Lord of all that
88. By Allah, we were truly in a manifest error.悦
87. They will say while contending therein:
86. And all of the hosts of He will together,
85. They and the astray.
84. Then they will be thrown on their faces into it (the Fire),
83. Instead of Allah? Can they help you or help
82. And it will be said to them: Where are those that you
81. And the (Hell) Fire will be placed in full view of the
80. And Paradise will be brought near to those who had

from innovation and is content with the Sunnah.悦
Abu Uthman An-Nisaburi said, "It is the heart that is free
In their hearts is a disease." (2:10).
believers.

104. And verily your Lord, He is truly the All-Mighty, the Most Merciful.

Those Who have Taqwā and the Astray on the Day of Resurrection, and the Arguments and Sorrow of the Erring

(And Paradise will be brought near) means, it will be brought close to its people, adorned and decorated for them to behold it. Its people are the pious who preferred it to whatever was in this world, and strove for it in this world.

(And the (Hell) Fire will be placed in full view of the astray.) meaning, it will be shown to them and a neck will stretch forth from it, moaning and sighing, and their hearts will reach their throats. It will be said to its people by way of reproach and rebuke:

(Where are those that you used to worship instead of Allāh? Can they help you or help themselves?) meaning, ‘the gods and idols whom you used to worship instead of Allāh cannot help you today, and they cannot even protect themselves. You and they are fuel for Hell today, which you will surely enter.’

(Then they will be thrown on their faces into it (the Fire), they and the astray.)

Mujāhid said, “This means, they will be hurled into it.”[1]

Others said: “They will be thrown on top of one another, the disbelievers and their leaders who called them to Shirk.”

they will all be thrown into it.

They will say while contending therein, “By Allāh, we were truly in a manifest error, when we held you as equals with the Lord of all that exists.”

The weak ones among them will say to their arrogant leaders: ‘Verily, we were following you; can you avail us anything from the Fire?’ Then they will realize that themselves are to blame and will say:

By Allāh, we were truly in a manifest error, when we held you as equals with the Lord of all that exists.

meaning, ‘we obeyed your commands as we should have obeyed the commands of the Lord of the all that exits, and we worshipped you along with the Lord of all that exits.’

And none has brought us into error except the criminals.

meaning, ‘nobody called us to do that except the evildoers.’

Now we have no intercessors. This is like the Āyah which tells us that they will say:

...now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back so that we might do deeds other than those deeds which we used to do?

(7:53).

Similarly, in this Sūrah, Allāh tells us that they will say:

Now we have no intercessors, nor a close friend.
(Alas!) If we only had a chance to return, we shall truly be among the believers!

They will wish that they could come back to this world so that they could do deeds of obedience to their Lord – as they claim – but Allah knows that if they were to come back to this world, they would only go back to doing forbidden things, and He knows that they are liars. Allah tells us in Sūrah Ṣād about how the people of Hell will argue with one another, as He says:

\[\text{Verily, that is the very truth – the mutual dispute of the people of the Fire!} \] (38:64)

Then He says:

\[\text{Verily, in this is indeed a sign, yet most of them are not believers.} \]

meaning, in the dispute of Ibrāhīm with his people and his proof of Tawhīd there is a sign, i.e., clear evidence that there is no God but Allah.

\[\text{yet most of them are not believers. And verily, your Lord, He is truly the All-Mighty, the Most Merciful.} \]

\[\text{105. The people of Nūḥ denied the Messengers.} \]

\[\text{106. When their brother Nūḥ said to them: "Will you not have Taqwā?"} \]

\[\text{107. "I am a trustworthy Messenger to you."} \]

\[\text{108. "So have Taqwā of Allāh, and obey me."} \]

\[\text{109. "No reward do I ask of you for it; my reward is only} \]
from the Lord of all that exists.”

110. “So have Taqwā of Allāh, and obey me.”

Nūh’s preaching to His People, and Their Response

Here Allāh tells us about His servant and Messenger Nūh, peace be upon him, who was the first Messenger sent by Allāh to the people of earth after they started to worship idols. Allāh sent him to forbid that and to warn people of the consequences of idol worship. But his people belied him and continued their evil practice of worshipping idols besides Allāh. Allāh revealed that their disbelieving in him was akin to disbelieving in all the Messengers, So Allāh said:

(The people of Nūh belied the Messengers. When their brother Nūh said to them: “Will you not have Taqwā?”

meaning, ‘do you not fear Allāh when you worship others instead of Him?’

(I am a trustworthy Messenger to you.

means, I am the Messenger of Allāh to you, faithfully fulfilling the mission with which Allāh has sent me. I convey the Messages of my Lord to you, and I do not add anything to them or take anything away from them.,

(‘So have Taqwā of Allāh, and obey me. No reward do I ask of you for it;

means, ‘I do not want any payment for the advice I give you; I will save my reward for it with Allāh.’

(‘So have Taqwā of Allāh, and obey me.’

‘It is clear to you that I am telling the truth and that I am faithfully fulfilling the mission with which Allāh has entrusted me.’
I have to do it. No matter what they used to do before, I do not have to check the meaning, which does it have to do with me if they follow me?

They said: "What knowledge have I of what they used to do?"

They said: "Small we believe in you, when the inferior follow us."

They said: "We do not believe in you, and we will not follow you and believe in you, and they are the lowest amongst the people, who become equal to the meagerest of the people, who you could (tell) know only with my Lord's account is of what they used to do. And He said: "And the inferior follow the one who believe in you."

The Demise of the People of Nuh and His Response

Plain manners, I am only a bearer. 112. And I am not going to drive away the bearers. 114. And I know only with my Lord, if their account is of what they used to do.

They said: "Small we believe in you, when the inferior follow us."

Tabar Ibn Khair
accept it if they believe in me; whatever is in their hearts is for Allah to know.'

Their account is only with my Lord, if you could (but) know. And I am not going to drive away the believers.

It seems that they asked him to drive these people away, then they would follow him, but he refused to do that, and said:

And I am not going to drive away the believers. I am only a plain warner.

meaning, 'I have been sent as a warner, and whoever obeys me and follows me and believes in me, then he belongs to me and I to him, whether he is noble or common, upper-class or lower-class.'

They said: "If you cease not, O Nūh you will surely be among those stoned.'

He said: "My Lord! Verily, my people have denied me."

"Therefore judge You between me and them, and save me and those of the believers who are with me."

And We saved him and those with him in the laden ship.

Then We drowned the rest thereafter.

Verily, in this is indeed a sign, yet most of them are not believers.

And verily your Lord, He is indeed the All-Mighty, the Most Merciful."
His People’s Threat, Nūḥ’s Prayer against them, and Their Destruction

Nūḥ stayed among his people for a long time, calling them to Allāh night and day, in secret and openly. The more he repeated his call to them, the more determined were they to cling to their extreme disbelief and resist his call. In the end, they said:

\[ٍبِنِى أَىْنَ أَنْذِرِ بُنَاهُ} يُكَرُّونَ نِّسَبِيَّتَهْنَٔ \\
If you cease not, O Nūḥ you will surely be among those stoned.\]

meaning, ‘if you do not stop calling us to your religion,’

\[ٍبِنِى أَىْنَ أَنْذِرِ بُنَاهُ} يُكَرُّونَ نِّسَبِيَّتَهْنَٔ \\
you will surely be among those stoned.\]

meaning, ‘we will stone you.’ At that point, he prayed against them, and Allāh responded to his prayer. Nūḥ said:

\[ٌرْبَمْ إِنَّ نَزَّلَتْ لَكَ فَاتْحُ مِنَ [بَيْنِهِمَّ وَبَيْنِهِمْ} نَسِمَتُا \\
My Lord! Verily, my people have denied me. Therefore judge You between me and them.\]

This is like the Āyah:

\[ٌدَنَا رَبِّنَا ءَبَى مَنْ قَتَّلَ فَقَاتِمِرَ (١٣٢) \\
Then he invoked his Lord (saying): “I have been overcome, so help (me)!”\] (54:10)

And Allāh says here:

\[ٌنَكَّرْبَهُمْ وَمَنْ نَسَمَ مِنَ [بَيْنِكَ وَبَيْنِهِمْ} لَمْ تَنَزَّلَ أَهْلُ الْجَُدُورِ (١٣٣) \\
And We saved him and those with him in the laden ship. Then We drowned the rest thereafter.\]

The “laden ship” is one that is filled with cargo and the couples, one pair from every species, that were carried in it. This Āyah means: ‘We saved Nūḥ and all of those who followed him, and We drowned those who disbelieved in him and went against his commands, all of them.’

\[ٌإِنَّ بِذَٰلِكَ نُذُكَّرُ أُقِيمُ لَنَشِمُّ أَكْثَرَكُمْ نَكْرِرَ (١٣٤) إِنَّ رَبَّنَا هُوَ الْمُلْكُ وَهُوَ الْمُتَقَدِّمُ (١٣۵) \\
Verily, in this is indeed a sign, yet most of them are not
believers. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.


123. ‘Ād denied the Messengers.

124. When their brother Hūd said to them: “Will you not have Taqwā?”

125. “Verily, I am a trustworthy Messenger to you.”

126. “So, have Taqwā of Allāh, and obey me.”

127. “No reward do I ask of you for it; my reward is only from the Lord of all that exists.”

128. “Do you build on every Rī’ an Āyah for your amusement?”

129. “And do you get for yourselves Maṣāni’ as if you will live therein forever?”

130. “And when you seize (somebody), seize you (him) as tyrants?”

131. “So have Taqwā of Allāh, and obey me.”

132. “And have Taqwā of Him, fear Him Who has aided you with all (good things) that you know.”

133. “He has aided you with cattle and children.”

134. “And gardens and springs.”

135. “Verily, I fear for you the torment of a Great Day.”

Hūd’s preaching to His People ‘Ād

Here Allāh tells us about His servant and Messenger Hūd, when he called his people ‘Ād. His people used to live in the Ahqāf, curved sand-hills near Ḥadramawt, on the borders of Yemen. They lived after the time of Nūḥ, as Allāh says in Sūrat Al-A‘rāf.
And remember that He made you successors after the people of Nūh and increased you amply in stature (7:69).

This refers to the fact that they were physically strong and well-built, and very violent, and very tall; they had also been given a great deal of provisions, wealth, gardens, rivers, sons, crops and fruits. Yet despite all of that, they worshipped others besides Allāh. So Allāh sent Hūd, one of their own, as a Messenger bringing them good news and delivering warnings. He called them to worship Allāh alone, and he warned them of Allāh’s wrath and punishment if they were to go against him and treating him harshly. He said to them, as Nūh had said to his people:

Do you build on every Rī‘ an Āyah for your amusement?

The scholars of Tafsīr differed over the meaning of the word Rī‘. In brief, they said that it refers to an elevated location at a well-known crossroads, where they would build a huge, dazzling, sturdy structure, this is why he said:

Do you build on every Rī‘ an Āyah i.e., a well-known landmark, for your amusement meaning, ‘you are only doing that for the purpose of frivolity, not because you need it, but for fun and to show off your strength.’ So their Prophet, peace be upon him, denounced them for doing that, because it was a waste of time and exhausted people’s bodies for no purpose, and kept them busy with something that was of no benefit in this world or the next. He said:

And do you get for yourselves Maṣānī‘ as if you will live therein forever?

Mujāhid said, “This means fortresses built up strong and high and structures that are built to last.”
as if you will live therein forever} means, 'so that you may stay there forever, but that is not going to happen, because they will eventually cease to be, just as happened in the case of those who came before you.'

\[\text{Quran} \] 777

\[\begin{align*}
\text{And when you seize (somebody), seize you (him) as tyrants?}
\end{align*}\]

They are described as being strong, violent and tyrannical.

\[\text{Quran} \]

\[\begin{align*}
\text{So, have Taqwā of Allah, and obey your Messenger.' Then Hūd began reminding them of the blessings that Allah had bestowed upon them. He said:}
\end{align*}\]

\[\text{Quran} \]

\[\begin{align*}
\text{And have Taqwā of Him, Who has aided you with all that you know. He has aided you with cattle and children, and gardens and springs. Verily, I fear for you the torment of a Great Day.}
\end{align*}\]

meaning, 'if you disbelieve and oppose (your Prophet).’ So he called them to Allah with words of encouragement and words of warning, but it was to no avail.
136. They said: "It is the same to us whether you preach or be not of those who preach."

137. "This is no other than Khuluq of the ancients,"

138. "And we are not going to be punished."

139. So they denied him, and We destroyed them. Verily, in this is indeed a sign, yet most of them are not believers.

140. And verily your Lord, He is indeed the Almighty, the Most Merciful.

The Response of the People of Hūd, and Their Punishment

Allāh tells us how the people of Hūd responded to him after he had warned them, encouraged them, and clearly explained the truth to them.

(They said: "It is the same to us whether you preach or be not of those who preach."

meaning, 'we will not give up our ways."

(And we shall not leave our gods for your (mere) saying! And we are not believers in you) (11:53).

This is how it was, as Allāh says:

(Verily, those who disbelieve, it is the same to them whether you warn them or do not warn them, they will not believe) (2:6).

(Truly, those, against whom the Word of your Lord has been justified, will not believe) (10:96-97).

And they said:
Some scholars read this: “Khalaq”. According to Ibn Mas‘ūd and according to ‘Abdullāh bin ‘Abbās – as reported from Al-‘Awwi – and ‘Alqamah and Mujaḥīd, they meant, “What you have brought to us is nothing but the tales (Akhlāq) of the ancients.”[1] This is like what the idolators of Quraysh said:

“And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon."” (25:5)

And Allāh said:

Those who disbelieve say: “This is nothing but a lie that he has invented, and others have helped him in it. In fact, they have produced an injustice and a lie.” And they say: “Tales of the ancients...” (25:4-5)

“And when it is said to them: "What is it that your Lord has sent down?" They say: "Tales of the ancient!“ (16:24).

Some other scholars recited it,

“This is no other than Khuluq of the ancients,” meaning their religion. What they were following was the religion of the ancients, their fathers and grandfathers, as if they were saying: “We are following them, we will live as they lived and die as they died, and there will be no resurrection and no judgement.” Hence they said:

And we are not going to be punished.

Allah's saying:

So they denied him, and We destroyed them.

meaning, they continued to disbelieve and stubbornly oppose Allah's Prophet Hud, so Allah destroyed them. The means of their destruction has been described in more than one place in the Qur'an: Allah sent against them a strong and furious wind, i.e., a fiercely blowing wind that was intensely cold. Thus the means of their destruction was suited to their nature, for they were the strongest and fiercest of people, so Allah overpowered them with something that was even stronger and fiercer than them, as Allah says:

Have you not seen how your Lord dealt with 'Ad of Iram? Possesors of the pillars (89:6-7).

This refers to the former Ad, as Allah says:

And that it is He Who destroyed the former 'Ad (53:50).

They were descendents of Iram bin Sâm bin Nûh,

Possesors of the pillars They used to live among pillars. Those who claim that Iram was a city take this idea from Isra'iliyyat narrations, from the words of Ka'b and Wahb, but there is no real basis for that. Allah says:

The like of which were not created in the land (89:8).

meaning, nothing like this tribe was created in terms of might, power and tyranny. If what was meant was a city, it would have said, "The like of which was not built in the land." And Allah says:

[1] See the author's introduction to volume one.
As for 'Ād, they were arrogant in the land without right, and they said: 'Who is mightier than us in strength?' See they not that Allāh Who created them was mightier in strength than them. And they used to deny Our Āyāt! (41:15)

And Allāh says:

وَلَمْ يَنْسَىُوا بِيَوْمِ يُبِينَ مَضْرَعَهُمُ الْعَذَابَ الْعَظِيمَ

(And as for ‘Ād, they were destroyed by a furious violent wind!) until His saying:

سُورَةُ الْعُسَرَةُ

(in succession) (69:6-7) meaning, consecutively (i.e., seven nights and eight days).

فَقَبَلَ الْقُوَّةَ فَيَبِنُوا صَرْعَةً كَأَنَّهُمْ أَعْمَاءَ نَظَلَّ كَاوِيَةً

(so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms!) (69:7)

means, they were left as headless bodies, because the wind would come and carry one of them, then drop him on his head, so that his brains were spilled out, his head was broken and he was thrown aside, as if they were uprooted stems of date-palms.

They used to build fortresses in the mountains and caves, and they dug ditches half as deep as a man is tall, but that did not help them against the command of Allāh at all.

إِنَّ أَيُّهَا الَّذِيْنَ آمَنُوا إِنَّمَا يَتَّخِذُكُمُ الْعَذَابَ الْعَظِيمَ

(Verily, the term given by Allāh, when it comes, cannot be delayed) (71:4). Allāh says here:

وَكَذَٰلِكَ نَكُلُّكُمْ الْمُرْسَلِينَ إِنَّ كُلَّ مَرْسَلٍ مَّنْ أَفْرَدْنَاهُ إِلَىٰ نَاسٍ رَسُولٌ أَمْرُهُ

(141. Thamūd denied the Messengers.)
142. When their brother Šāliḥ said to them: "Will you not have Taqwā?"

143. "I am a trustworthy Messenger to you.""

144. "So, have Taqwā of Allāh, and obey me."

145. "No reward do I ask of you for it; my reward is only from the Lord of Al-ʿĀlamīn."

Nama and the People of Thamūd

Here Allāh tells us about His servant and Messenger Šāliḥ, whom He sent to his people Thamūd. They were Arabs living in the city of Al-Ḥijr – which is between Wādi Al-Qurā and Greater Syria. Their location is well known. In our explanation of Sūrat Al-ʾArāf, we mentioned the Ḥadīths which tell how the Messenger of Allah ﷺ passed by their dwelling place when he wanted to launch a raid on Syria. He went as far as Tabūk, then he went back to Al-Madinah to prepare himself for the campaign.[1]

Thamūd came after ʿĀd and before Ibrāhīm, peace be upon him. Their Prophet Šāliḥ called them to Allāh, to worship Him alone with no partner or associate, and to obey whatever commands were conveyed to them, but they refused, rejecting him and opposing him. He told them that he did not seek any reward from them for his call to them, but that he would seek the reward for that with Allāh. Then he reminded them of the blessings of Allāh.

146. "Will you be left secure in that which you have here?"

147. "In gardens and springs."

148. "And crops and date palms with soft clusters."

149. "And you hew out in the mountains, houses with great skill."

150. "So, have Taqwā of Allāh, and obey me."

151. "And follow not the command of the extravagant."

152. Who make mischief in the land, and reform not."
A Reminder to Them of their Circumstances and the Blessings They enjoyed

Sha'îh preached to them, warning them that the punishment of Allâh could overtake them and reminding them of the blessings that Allâh had bestowed upon them, by giving them ample provision and making them safe from all kinds of dangers, giving them gardens and flowing springs, and bringing forth for them crops and fruits.

«وَخَالِطُوْنَهَا مِنْ بَيْنِهَا وَمَنْ تَأْخُذَ بِكُلِّ ذَلِكَ وَدَاوْنَةً»

«And date palms with soft clusters.» Al-'Awfi narrated from Ibn 'Abbâs, “Ripe and rich.” According to another report from him: “With great skill.” Ibn 'Abbâs and others said, “With great skill.” According to another report from him: “They were greedy and extravagant.” This was the view of Mujâhid and another group. There is no contradiction between the two views, because they built the houses which they carved in the mountains as a form of extravagant play, with no need for them as dwelling places. They were highly skilled in the arts of masonry and stone-carving, as is well known to anyone who has seen their structures. So, Sha'îh said to them:

«وَلَبِنَّا أَبَا بَرَكَّةَ آمِرُ الْجَاهِلِيَّةِ بِيْنُ اْئِلَيْهِمْ»

«And you hew out in the mountains, houses with great skill.»

«So, have Taqwâ of Allâh, and obey me.»

Pay attention to that which could benefit you in this world and the Hereafter; worshipping your Lord Who created you, who

granted you provisions so that you could worship Him alone and glorify Him morning and evening.

«And follow not the command of the extravagant, who make mischief in the land, and reform not.»

meaning, their chiefs and leaders, who called them to Shirk, disbelief and opposition to the truth.

«153. They said: “You are only of those bewitched!”»

«154. “You are but a human being like us. Then bring us a sign if you are of the truthful.”»

«155. He said: “Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known.”»

«156. “And touch her not with harm, lest the torment of a Great Day should seize you.”»

«157. But they killed her, and then they became regretful.»

«158. So, the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers.»

«159. And verily, your Lord He is indeed the All-Mighty, the Most Merciful.»

The Response of Thamūd, Their Demand for a Sign, and Their Punishment

Allāh tells us how Thamūd responded to their Prophet Šāliḥ, upon him be peace, when he called them to worship their Lord, may He be glorified.

«153. They said: “You are only of those bewitched!”»

Mujāhid said, “They meant he was one affected by
witchcraft.\textsuperscript{[1]} Then they said:

\begin{quote}
You are but a human being like us.\textsuperscript{1} meaning, 'how can you receive Revelation when we do not?' This is like the Ayah where they are described as saying:

\begin{quote}
Is it that the Reminder is sent to him alone from among us? Nay, he is an insolent liar!' Tomorrow they will come to know who is the liar, the insolent one!\textsuperscript{2} (54:26-27)
\end{quote}
\end{quote}

Then they asked him for a sign to prove that what he brought to them from their Lord was the truth. A crowd of them gathered and demanded that he immediately bring forth from the rock a she-camel that was ten months pregnant, and they pointed to a certain rock in their midst. Allāh’s Prophet Šāliḥ made them promise that if he responded to their request, they would believe in him and follow him. So they agreed to that. The Prophet of Allāh Šāliḥ, peace be upon him, stood and prayed, then he prayed to Allāh to grant them their request. Then the rock to which they had pointed split open, revealing a she-camel that was ten months pregnant, exactly as they had requested. So some of them believed, but most of them disbelieved.

\begin{quote}
He said: 'Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known.' meaning, 'she will drink from your water one day, and on the next day you will drink from it.'
\end{quote}

\begin{quote}
And touch her not with harm, lest the torment of a Great Day should seize you.'
\end{quote}

He warned them of the punishment of Allāh if they should do her any harm. The she-camel stayed among them for a while, drinking the water, eating leaves and grazing, and they

\[1\] At-Ṭabari 19:384, 385.
benefitted from her milk which they took in sufficient quantities for every one to drink his fill. After this had gone on for a long time, and the time for their destruction drew near, they conspired to kill her:

But they killed her and then they became regretful. So, the torment overtook them.

Their land was shaken by a strong earthquake, and there came to them an overwhelming scourge which took their hearts from their places. They were overtaken by events which they were not expecting, so they were left (dead), lying prostrate in their homes.

Verily, in this is indeed a sign, yet most of them are not believers. And verily your Lord is indeed the Most Merciful.
Lūṭ and His Call

Here Allah tells us about His servant and Messenger Lūṭ, peace be upon him. He was Lūṭ bin Hārān bin Azăr, the nephew of Ibrāhīm Al-Khalil, upon him be peace. Allah sent him to a mighty nation during the lifetime of Ibrāhīm, peace be upon them both. They lived in Sadūm (Sodom) and its environs, where Allah destroyed them and turned the area into a putrid, stinking lake, which is well-known in the land of Al-Ghūr [the Jordan Valley], bordering the mountains of Jerusalem, between the mountains and the land of Al-Karak and Ash-Shawbak. He called them to Allah, to worship Him alone with no partner or associate, and to obey the Messenger whom Allah sent to them. He forbade from disobeying Allah and committing the sin that they had invented which was unknown on earth before their time; intercourse with males instead of with females. Allah said:

\[165. \text{"Go you in unto the males of Al-'Ālamīn (people)."} \]

\[166. \text{"And leave those whom Allah has created for you to be your wives? Nay, you are a trespassing people!"} \]

\[167. \text{They said: "If you cease not, O Lūṭ, verily, you will be one of those who are driven out!"} \]

\[168. \text{He said: "I am indeed of those who disapprove with severe anger and fury your behavior."} \]

\[169. \text{"My Lord! Save me and my family from what they do."} \]
170. So, We saved him and his family, all,
171. Except an old woman among those who remained behind.
172. Then afterward We destroyed the others.
173. And We rained on them a rain, and how evil was the rain of those who had been warned!
174. Verily, in this is indeed a sign, yet most of them are not believers.
175. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.

Lūt’s Denunciation of His People’s Deeds, Their Response and Their Punishment

The Prophet of Allāh forbade them from committing evil deeds and intercourse with males, and he taught them that they should have intercourse with their wives whom Allāh had created for them. Their response was only to say:

"If you cease not, O Lūt," meaning, ‘if you do not give up what you have brought,’

"verily, you will be one of those who are driven out!"

meaning, ‘we will expel you from among us.’ This is like the Āyah,

.Scored, a round, horse. Unless you count the number of men, who will guard you, and say, 'I will not be to you a guardian.' 18:50

"There was no other answer given by his people except that they said: ‘Drive out the family of Lūt from your city. Verily, these are men who want to be clean and pure!’" (27:56).

When he saw that they would not give up their ways, and that they were persisting in their misguidance, he declared his innocence of them, saying:

"I am, indeed, of those who disapprove with severe anger and
fury.
'Of those who are outraged, I do not like it and I do not accept it, and I have nothing to do with you.' Then he prayed to Allah against them and said:

<My Lord! Save me and my family from what they do.>

Allah says:

So, We saved him and his family, all. Except an old woman among those who remained behind.

This was his wife, who was a bad old woman. She stayed behind and was destroyed with whoever else was left. This is similar to what Allah says about them in Sūrat Al-A‘rāf and Sūrah Hūd, and in Sūrat Al-Ḥijr, where Allah commanded him to take his family at night, except for his wife, and not to turn around when they heard the Sayhah as it came upon his people. So they patiently obeyed the command of Allah and persevered, and Allah sent upon the people a punishment which struck them all, and rained upon them stones of baked clay, piled up. Allah says:

Then afterward We destroyed the others. And We rained on them a rain until Allah’s saying:

And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.

176. The companions of Al-Aykah denied the Messengers.


[2] That was a storm of stones. See the previous references for its explanation.
177. When Shu‘ayb said to them: “Will you not have Taqwā?”

178. “I am a trustworthy Messenger to you.”

179. “So, have Taqwā of Allāh, and obey me.”

180. “No reward do I ask of you for it; my reward is only from the Lord of Al-‘Ālamīn.”

Shu‘ayb and His Preaching to the Dwellers of Al-Aykah

The companions of Al-Aykah were the people of Madyan, according to the most correct view. The Prophet of Allāh Shu‘ayb was one of them, but it does not say here, their brother Shu‘ayb, because they called themselves by a name denoting their deification of Al-Aykah, which was a tree which they used to worship; it was said that it was a group of trees which were tangled, like trees in a thicket. For this reason, when Allāh said that the companions of Al-Aykah denied the Messengers, He did not say, “When their brother Shu‘ayb said to them.” Rather, He said:

(Qur’ān 43:27)

When Shu‘ayb said to them He is not described as belonging to them because of the meaning that was inherent in the name given to them even though he was their brother by blood. Some people did not notice this point, so they thought that the dwellers of Al-Aykah were different from the people of Madyan, and claimed that Shu‘ayb was sent to two nations; some said that he was sent to three.

(The companions of Al-Aykah) were the people of Shu‘ayb. This was the view of Ishāq bin Bishr.[1] Someone besides Juwaybir said, “The dwellers of Al-Aykah and the people of Madyan are one and the same.”[2] And Allāh knows best.

Although there is another opinion that they were different nations with two identities, the correct view is that they were one nation, but they are described differently in different nations.

places. Shu‘ayb preached to them and commanded them to be fair in their weights and measures, the same as is mentioned in the story of Madyan, which also indicates that they were the same nation.

181. “Give full measure, and cause no loss (to others).”

182. “And weigh with the true and straight balance.”

183. “And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land.”

184. “And have Taqwâ of Him Who created you and the generations of the men of old.”

The Command to give Full Measure

Allâh commanded them to give full measure, and forbade them to give short measure. He said:

اَنْفِقُوا الْكُلَّ وَاَنْفِقُوا مِمَّا كَانَتْ مِنَ الْمَالِ ۚ وَلَا تُكْبِرُوا فِي الزِّيَابَةِ لَا يُكْبِرُ رَبّكُمْ مِنِّمَّا كَانَتْ مِمَّا كَانَتْ (4)

(Give full measure, and cause no loss.)

meaning, ‘when you give to people, give them full measure, and do not cause loss to them by giving them short measure,
while taking full measure when you are the ones who are taking. Give as you take, and take as you give.'

«And weigh with the true and straight balance.»

The balance is the scales.

«And defraud not people by reducing their things,»

means, do not shortchange them.

«Nor do evil, making corruption and mischief in the land.»

means, by engaging in banditry. This is like the Ayah,

«And sit not on every road, threatening» (7:86).

«And have Taqwā of Him Who created you and the generations of the men of old.»

Here he is frightening them with the punishment of Allāh Who created them and created their forefathers. This is like when Mūsā, peace be upon him, said:

«Your Lord and the Lord of your ancient fathers!» (26:26).

Ibn ‘Abbās, Mujāhid, As-Suddī, Sufyān bin ‘Uyaynah and ‘Abdur-Rahmān bin Zayd bin Aslam said:

«the generations of the men of old.» means, He created the early generations. And Ibn Zayd recited:

«And indeed he (Shayṭān) did lead astray a great multitude of you» (36:62).\[11\]

\[11\] Aḥ-Tabari 19:392.
185. They said: "You are only one of those bewitched!"

186. "You are but a human being like us and verily, we think that you are one of the liars!"

187. "So, cause a piece of the heaven to fall on us, if you are of the truthful!"

188. He said: "My Lord is the Best Knower of what you do."

189. But they denied him, so the torment of the Day of Shadow (a gloomy cloud) seized them. Indeed that was the torment of a Great Day.

190. Verily, in this is indeed a sign, yet most of them are not believers.

191. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.

The Response of Shu‘ayb’s People, Their Disbelief in Him and the coming of the Punishment upon Them

Allāh tells us how his people responded, and how it was like the response of Thamūd to their Messenger – for they were of like mind – when they said:

«إِنَّا أَنْتَ بَيْنِ النَّسْخَاتِ»

"You are only one of those bewitched!" meaning, ‘you are one of those who are affected by witchcraft.’

«وَمَا أَنْتَ إِلَّا نَضِمُّ مِنْ نَفْسِهَا وَنَزْلَتْهَا لِنَزْلَتِهَا»

“You are but a human being like us and verily, we think that you are one of the liars!"

means, ‘we think you are deliberately lying to us in what you say, and Allāh has not sent you to us.’
So cause a piece of the heaven to fall on us."

Ad-Dāḥhak said: “One side of the heavens.”

Qatādah said: “A piece of the heaven.”

As-Suddī said: “A punishment from heaven.” This is like what the Quraysh said, as Allāh tells us:

And they say: “We shall not believe in you, until you cause a spring to gush forth from the earth for us” until:

Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allāh and the angels before (us) face to face.” (17:90-92)

And (remember) when they said: “O Allāh! If this is indeed the truth from You, then rain down stones on us from the sky….” (8:32).

Similarly, these ignorant disbelievers said:

So, cause a piece of the heaven to fall on us, if you are of the truthful!

He said: “My Lord is the Best Knower of what you do.”

means, ‘Allāh knows best about you, and if you deserve that, He will punish you therewith, and He will not treat you unjustly.’ So this is what happened to them – as they asked for – an exact recompense. Allāh says:


But they denied him, so the torment of the Day of Shadow seized them. Indeed that was the torment of a Great Day.

This is what they asked for, when they asked for a part of the heaven to fall upon them. Allah made their punishment in the form of intense heat which overwhelmed them for seven days, and nothing could protect them from it. Then He sent a cloud to shade them, so they ran towards it to seek its shade from the heat. When all of them had gathered underneath it, Allah sent sparks of fire and flames and intense heat upon them, and caused the earth to convulse beneath them, and He sent against them a mighty Shayah which destroyed their souls. Allah says:

إِنَّمَا كَانَ عَذَابٌ بَعِيدٌ عَظِيمٌ

Indeed that was the torment of a Great Day.

Allah has mentioned how they were destroyed in three places in the Qur'an, in each of which it is described in a manner which fits the context. In Sūrat Al-A'raf He says that the earthquake seized them, and they lay (dead), prostrate in their homes.

This was because they said:

لاَ تَفْرَحُوا بِالْبَشْرَىَّ مِنْ مَعْلُوْمٍ أَوْ تَبَرَّوا بِعِينَةٍ

“We shall certainly drive you out, O Shu'ayb, and those who have believed with you from our town, or else you (all) shall return to our religion.” (7:88).

They had sought to scare the Prophet of Allah and those who followed him, so they were seized by the earthquake. In Sūrah Hūd, Allah says:

وَأَنْذِرُ الَّذِينَ ظَلَّلُوا الْقَبَضَةَ

And Aṣ-Ṣayhah seized the wrongdoers (11:94).

This was because they mocked the Allah’s Prophet when they said:

أَنَّ اللَّهَ يُفْرَحُ بِمَا يَبْتَغُونَ أَوْ لَا يَتَفَلَّلُ في أَمْوَالِهَا مَا فَلَّتْ لَكُمْ

اليَوْمُ الْأَخِرُ

"Does your Salāh command that we give up what our fathers used to worship, or that we give up doing what we like with
our property? Verily, you are the forbearer, right-minded!"
(11:87).

They had said this in a mocking, sarcastic tone, so it was befitting that the Șayhah should come and silence them, as Allâh says:

«وَاذَٰلِكَ لِيُقِلُّنَّ الْكَافِرِينَ أُمَلِكَ الْأَمْرَ لَيْنَا قَبْلَهُمْ»
(15:73).

«وَرَأَىُّ مَا نَزَّلَ عَلَيْهِمْ مِنْ السَّمَاوَاتِ وَمَا كَانَ عَدَدُهُ بِيَوْمِ عَظِيمٍ»
(11:94).

And here, they said:

«وَأَغْرَقْنَاهُمْ فِي سَارِجِينِۚ إِنَّمَا هُمْ مُؤَمِّنُونَ»

«So, cause a piece of the heaven to fall on us,»

in a stubborn and obstinate manner. So, it was fitting that something they never thought would happen should befall them:

«فَأَحْلَقَّهُمْ عِنْدَ أَنْفُسِهِمْ أَمَّا رَبِّي فَكَانَ عَدَدُهُ بِيَوْمٍ عَظِيمٍ»

«So the torment of the Day of Shadow seized them. Indeed that was the torment of a Great Day.»

Muḥammad bin Jarīr narrated from Yazīd Al-Bāhili: “I asked Ibn ʿAbbās about this ʿĀyah:

«فَأَحْلَقَّهُمْ عِنْدَ أَنْفُسِهِمْ»

«So the torment of the Day of Shadow seized them.»

He said: ‘Allâh sent upon them thunder and intense heat, and it terrified them [so they entered their houses and it pursued them to the innermost parts of their houses and terrified them further], and they ran fleeing from their houses into the fields. Then Allâh sent upon them clouds which shaded them from the sun, and they found it cool and pleasant, so they called out to one another until they had all gathered beneath the cloud, then Allâh sent fire upon them.’ Ibn ʿAbbās said, That was the torment of the Day of Shadow, indeed that was the torment of a Great Day.”

Verily, in this is an Ayah, yet most of them are not believers.
And verily, your Lord, He is truly, the All-Mighty, the Most Merciful. (26:8-9)

meaning, He is All-Mighty in His punishment of the disbelievers, and Most Merciful towards His believing servants.

Verily, this is a revelation from the Lord of all that exists,

Which the trustworthy Rûh (Jibrîl) has brought down.

Upon your heart that you may be (one) of the warners,

In the plain Arabic language.

The Qur'an was revealed by Allâh

Here Allâh tells us about the Book which He revealed to His servant and Messenger Muḥammad ﷺ.

And truly, this refers to the Qur'an, which at the beginning of the Sûrah was described as

and never comes there unto them a Reminder as a recent revelation from the Most Gracious...

is a revelation from the Lord of Al-'Âlâmîn.

means, Allâh has sent it down to you and revealed it to you.

Which the trustworthy Rûh has brought down.

This refers to Jibrîl, peace be upon him. This was the view of more than one of the Salaf: Ibn ‘Abbâs, Muḥammad bin Ka‘b, Qatâdah, ‘Âṭiyyah Al-‘Awfi, As-Suddî, Aḍ-Ḍâḥhâk, Az-Zuhri and Ibn Jurayj.[1] This is an issue concerning which there is

no dispute. Az-Zuhri said, “This is like the Ayah:

قول من كان عندنا لجبريل إنما زال عن نطقك بذل الله مصداقا لما بذلك بندونك

Say: “Whoever is an enemy to Jibril – for indeed he has brought it down to your heart by Allah’s permission, confirming what came before it…”» (2:97).

Upon your heart ‘O Muhammad, free from any contamination, with nothing added or taken away.’

that you may be of the warners, means, ‘so that you may warn people with it of the punishment of Allah for those who go against it and disbelieve in it, and so that you may give glad tidings with it to the believers who follow it.’

In the plain Arabic language meaning, ‘this Qurʾān which We have revealed to you, We have revealed in perfect and eloquent Arabic, so that it may be quite clear, leaving no room for excuses and establishing clear proof, showing the straight path.’

196. And verily, it is in the Zubur of the former people.
197. Is it not a sign to them that the learned scholars of the Children of Israel knew it?
198. And if We had revealed it unto any of the non-Arabs,
199. And he had recited it unto them, they would not have believed in it.

The Qurʾān was mentioned in the Previous Scriptures

Allah says: this Qurʾān was mentioned and referred to in the previous Scriptures that were left behind by their Prophets who foretold it in ancient times and more recently. Allah took a covenant from them that they would follow it, and the last of them stood and addressed his people with the good news of
Ahmad:

And (remember) when ‘Isa, son of Maryam, said: “O Children of Israel! I am the Messenger of Allâh unto you, confirming the Taurâh before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.” (61:6)

Zubur here refers to Books; Zubur is the plural of Az-Zabûr, which is also the name used to refer to the Book given to Dawûd. Allâh says:

And everything they have done is noted in the Az-Zubur. (54:52),

meaning, it is recorded against them in the books of the angels. Then Allâh says:

Is it not a sign to them that the learned scholars of the Children of Israel knew it?

meaning, is it not sufficient witness to the truth for them that the scholars of the Children of Israel found this Qur’ân mentioned in the Scriptures which they study? The meaning is: the fair-minded among them admitted that the attributes of Muḥammad and his mission and his Ummah were mentioned in their Books, as was stated by those among them who believed, such as ʿAbdullâh bin Salâm, Salmân Al-Farisi and others who met the Prophet. Allâh said:

Those who follow the Messenger, the Prophet who can neither read nor write …» (7:157)

The Intense Disbelief of Quraysh

Then Allâh tells us how intense the disbelief of Quraysh was, and how stubbornly they resisted the Qur’ân. If this Book with
all its eloquence had been revealed to a non-Arab who did not know one word of Arabic, they still would not have believed in him. Allah says:

«وَأَنَّ أَنَاٰ رَقِّيٌّ إِلَىٰ الْكُلِّىٰ مَكَّةَ وَالْيَزِيْدِ وَالْهُزَيْدِ وَأَجَلَ رَكِّيٌّ إِلَىٰ الْقُرْآنِ» (15:14-15)

«وَأَنَّ إِلَىٰ الْأَنْبِيَاءِ باَيْتِ لَكُمْ مَا فَسَدْتُمْ فَلَا يَبْعِثْنَهُمْ مِثْلَكُمْ» (6:111)

«تَرَاهُنَّ كَذَٰلِكَ عَلَىٰ نَفْسٍ مَّنْ خَلَقْتُهُمْ فَلَمْ يُؤْمِنُوا» (10:96)
200. Thus have We caused it to enter the hearts of the criminals.

201. They will not believe in it until they see the painful torment.

202. It shall come to them of a sudden, while they perceive it not.

203. Then they will say: “Can we be respited?”

204. Would they then wish for Our torment to be hastened on?

205. Think, if We do let them enjoy for years,

206. And afterwards comes to them that which they had been promised.

207. All that with which they used to enjoy shall not avail them.

208. And never did We destroy a township but it had its warners.

209. By way of reminder, and We have never been unjust.

The Deniers will never believe until They see the Torment

Allâh says: ‘thus We caused denial, disbelief, rejection and stubbornness to enter the hearts of the sinners.’

200. Thus have We caused it to enter the hearts of the criminals.

201. They will not believe in it until they see the painful torment.

202. It shall come to them of a sudden, while they perceive it not.

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209. By way of reminder, and We have never been unjust.
means, when they see the punishment, then they will wish they had a little more time so that they can obey Allâh – or so they claim. This is like the Æyah:

(And warn mankind of the Day when the torment will come unto them) until:

(14:44).

When every sinner and evildoer sees his punishment, he will feel intense regret. Such was the case of Fir'awn, when Mûsâ prayed against him:

(Our Lord! "You have indeed bestowed on Fir'awn and his chiefs splendor and wealth in the life of this world) until:

(10:88-89).

This supplication had an effect on Fir'awn: he did not believe until he saw the painful torment:

(till when drowning overtook him, he said: "I believe that none has the right to be worshipped but He in Whom the Children of Israel believe." until:

(10:90-91).

And Allâh says:

(when they saw Our punishment, they said: "We believe in
Allāh Alone…” (40:84-85).

Would they then wish for Our torment to be hastened on?

This is a denunciation and a threat, because they used to say to the Messenger, by way of denial, thinking it unlikely ever to happen:

Bring Allāh’s torment upon us (29:29). This is as Allāh said:

And they ask you to hasten on the torment… (29:53-55).

Then Allāh says:

Think, if We do let them enjoy for years, and afterwards comes to them that which they had been promised, all that with which they used to enjoy shall not avail them.

meaning, ‘even if We delay the matter and give them respite for a short while or for a long time, then the punishment of Allāh comes upon them, what good will their life of luxury do them then?’

The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning (79:46).

And Allāh says:

Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from punishment (2:96).

And what will his wealth avail him when he goes down? (92:11)
Allāh says here:

“∀αν επιβάλλουν θα καθάρουν επειδή.”

“All that with which they used to enjoy shall not avail them.”

According to an authentic Ḥadith:

“Do you ever see anything good, then it will be said to him: ‘Did you ever see anything good?’ He will say, ‘No, O Lord!’ Then the most miserable person who ever lived on earth will be brought, and he will be put in Paradise for a brief spell, then it will be said to him, ‘Did you ever see anything bad?’ He will say, ‘No, O Lord.’”

meaning: as if nothing ever happened.[1]

Then Allāh tells us of His justice towards His creation, in that He does not destroy any nation until after He has left them with no excuse, by warning them, sending Messengers to them and establishing proof against them. He says:

“And never did We destroy a township but it had its warners by way of reminder, and We have never been unjust.”

This is like the Āyāt:

“And We never punish until We have sent a Messenger” (17:15).

“And never will your Lord destroy the towns until He sends to their mother town a Messenger reciting to them Our Āyāt.”

The Qur’ān was brought down by Jibrīl, not Shayṭān

Allāh tells us about His Book, which falsehood cannot approach from before or behind it, sent down by the All-Wise, Worthy of all praise. He states that it has been brought down by the trustworthy Rūḥ (i.e., Jibrīl) who is helped by Allāh,

(And it is not the Shayṭān who have brought it down.)

Then He tells us that it could not be the case for three reasons that the Shayṭān brought it down. One is that it would not suit them, i.e., they have no desire to do so and they do not want to, because their nature is to corrupt and misguide people, but this contains words enjoining what is right and forbidding what is evil, and light, guidance and mighty proofs. There is a big difference between this and the Shayṭān, Allāh says:

(Neither would it suit them)

(nor are they able.) meaning, even if they wanted to, they could not do it. Allāh says:

(Had We sent down this Qur’ān on a mountain, you would surely have seen it humbling itself and rent asunder by the fear
of Allah\(^{6}\) (59:21).

Then Allah explains that even if they wanted to and were able to bear it and convey it, they still would not be able to achieve that, because they were prevented from hearing the Qur'an when it was brought down, for the heavens were filled with guardians and shooting stars at the time when the Qur'an was being revealed to the Messenger of Allah \(\text{ﷺ}\), so none of the Shayatin could hear even one letter of it, lest there be any confusion in the matter. This is a part of Allah's mercy towards His servants, protection of His Laws, and support for His Book and His Messenger \(\text{ﷺ}\). Allah says:

\[
\text{Verily, they have been removed far from hearing it.}
\]

This is like what Allah tells us about the Jinn:

\[
\text{And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.}
\]

until;

\[
\text{or whether their Lord intends for them a right path}^{72:8-10}.
\]

\[
\text{213. So, invoke not with Allah another god lest you should be among those who receive punishment.}
\]

\[
\text{214. And warn your tribe of near kindred.}
\]

\[
\text{215. And be kind and humble to the believers who follow you.}
\]

\[
\text{216. Then if they disobey you, say: "I am innocent of what}
\]
you do.'"

{217. And put your trust in the All-Mighty, the Most Merciful.}

{218. Who sees you when you stand up.}

{219. And your movements among those who fall prostrate.}

{220. Verily, He, only He, is the All-Hearer, the All-Knower.}

The Command to warn His Tribe of near Kindred

Here Allāh commands (His Prophet ﷺ) to worship Him alone, with no partner or associate, and tells him that whoever associates others in worship with Him, He will punish them. Then Allāh commands His Messenger ﷺ to warn his tribe of near kinred, i.e., those who were most closely related to him, and to tell them that nothing could save any of them except faith in Allāh. Allāh also commanded him to be kind and gentle with the believing servants of Allāh who followed him, and to disown those who disobeyed him, no matter who they were. Allāh said:

«إِنَّعَصَرَكُمْ فَلْيَرْجِعُوا إِلَيْنَا فَإِنَّنَا نَغْفِلُ عَنكُمْ مِنْ شَرِّهِمْ»

(Then if they disobey you, say: "I am innocent of what you do.")

This specific warning does not contradict the general warning; indeed it is a part of it, as Allāh says elsewhere:

«إِنْذَارُ نُودِّي تَأْدِرِ بأَبَائِيْكَ فَأَلَمْ عِنْيُونٌ»

(In order that you may warn a people whose forefathers were not warned, so they are heedless.) (36:6),

«قَالَتْ أُمُّ الْقَرَى وَرُسُلُ عَلَيْهَا حُكَّامُ»

(that you may warn the Mother of the Towns and all around it) (42:7),

«وَانْذِرُ بِهِ الْإِنْبِيَّةِ مَنْ يَحْتَسِبُ أَنْ يَكْسِبُ إِلَى رَبِّهِ»

(And warn therewith those who fear that they will be gathered before their Lord) (6:51),

«وَنَذِّرْ بِهَا إِلَّا الْكَبِيرُ وَنَذِّرْ بِهَا لَأْنَ»
that you may give glad tidings to those who have Taqwā, and warn with it the most quarrelsome people." (19:97),

that I may therewith warn you and whomsoever it may reach (6:19), and

but those of the sects that reject it, the Fire will be their promised meeting place (11:17).

According to Sahih Muslim, [the Prophet ﷺ said:]

وَأَلْدَىٰ يَسَّعُنْ بِهِ، لَا يَسَعِّن بِهِ أَحَدٌ مِّن هَذِهِ الْأُمَهَاتِ يُهُودِيَّةُ وَلَا نَصَارَىٰٓ، ثُمَّ لَا يَسَعُن بِهِ إِلَّا دُخُلُ النَّارِ

By the One in Whose Hand is my soul, no one from these nations – Jewish or Christian – hears of me then does not believe in me, but he will enter Hell.\[1\]

Many Hadiths have been narrated concerning the revelation of this Ayah, some of which we will quote below:

Imam Ahmad, may Allah have mercy on him, recorded that Ibn ‘Abbās, may Allah be pleased with him, said: “When Allah revealed the Ayah,

وَانْظُرُ عَيْبِكُمْ الأَفْتِيَا

And warn your tribe of near kindred, the Prophet ﷺ went to Aṣ-Ṣafā, climbed up and called out,

بَا صَبَحَاكَأَ

O people!

The people gathered around him, some coming of their own accord and others sending people on their behalf to find out what was happening. The Messenger of Allah ﷺ said:

بَا بَنِي عِبَادِ إِلَيْكُمْ ۛ فَبَا بَنِي فُهِّرَاءِ ۛ بَا بَنِي مُوَّزِّي ۛ أُرَايْنِي أَمْ أَخْيِرُكُمْ أَنْ حَيَّاَتُكُمْ ۛ بَسْطِعْ

What this angel desires that You send for their lives?\[1\]

"O Bani 'Abd Al-Mu'ttalib, O Bani Fhihr, O Bani Lu'ayyah! What do you think, if I told you that there was a cavalry at the foot of this mountain coming to attack you – would you believe me?"

They said, "Yes." He said:

«فإني نذير لكم بين يدي عذاب شديد»

"Then I warn you of a great punishment that is close at hand."

Abu Lahab said, "May you perish for the rest of the day! You only called us to tell us this?" Then Allah revealed:

«تبدأ أي ليه ورب» [111:1][1]

"Perish the two hands of Abū Lahab and perish he!"[111:1][1]

This was also recorded by Al-Bukhāri, Muslim, At-Tirmidhi and An-Nasā'i.[2]

Imām Aḥmad recorded that 'Ā'ishah, may Allah be pleased with her said: "When the Āyah:

«وأداون عينيك الآراء»

"And warn your tribe of near kindred" was revealed, the Messenger of Allah ﷺ stood up and said:

"فيا فاطمة ابنت همزة، يا صفيحة ابتنه عبد المطلب، يا بني عبد المطلب، لا أملك كم من الله مطيمن من مالي ما شئت»

"O Fātimah daughter of Muhammad, O Safiyyah daughter of 'Abd Al-Mu'ttalib, O Bani 'Abd Al-Mu'ttalib, I cannot help you before Allah. Ask me for whatever you want of my wealth."[3]

This was recorded by Muslim.[4]

Imām Aḥmad recorded that Qabīsah bin Muhkāriq and Zuhayr bin 'Amr said: "When the Āyah:

«وأداون عينيك الآراء»

And warn your tribe of near kindred, was revealed, the Messenger of Allah climbed on top of a rock on the side of a mountain and started to call out:

فَى بَنِي عَبْدِ مَنْفَى إِنَّمَا أَنَا نَذِيرٌ وَإِنَّمَا مَثَلِي وَمَتَّعْكُمْ كَرَجُلٍ رَأَى الْقَلْبِ فَذَهَبْ

زَيْتُ أَهْلَهُ يَخْلِى أَنْ يَبْسُطُو فَجَعَلَ يَبْنَادُ وَيَبْنِي فَيَا صَابِحَاهُ

"O Bani 'Abd Manaf, I am indeed a warner, and the parable of me and you is that of a man who sees the enemy so he goes to save his family, fearing that the enemy may reach them before he does." And he started to call out, "O people!"[1] It was also recorded by Muslim and An-Nasai.[2]

Allah's saying:

﴿ۚۜمَثَلُكُمْ فِى الْمَشْيِۢ﴾

(And put your trust in the All-Mighty, the Most Merciful,) means, 'in all your affairs, for He is your Helper, Protector and Supporter, and He is the One Who will cause you to prevail and will make your word supreme.'

﴿ۚۜأَلْقُى إِبَّانَكُمْ جَوَّهَرَۢ﴾

(Who sees you when you stand up,) means, He is taking care of you. This is like the Ayah,

﴿ۚۜوَاسْتَمِعْ لِمَعْرِفَةِ رَبِّكَ وَأَعْيَنِّا﴾

(And wait patiently for the decision of your Lord, for verily, you are under Our Eyes) (52:48)

Ibn 'Abbas said that the Ayah,

﴿ۚۜأَلْقُى إِبَّانَكُمْ جَوَّهَرَۢ﴾

(Who sees you when you stand up,) means, "To pray."[3] Ikrimah said: "He sees him when he stands and bows and prostrates."[4] Al-Hasan said:

﴿ۚۜأَلْقُى إِبَّانَكُمْ جَوَّهَرَۢ﴾

Who sees you when you stand up. When you pray alone."
Ad-Daḥḥāk said:

"When you are lying in bed and when you are sitting."\[1\]
Qatādah said:

"When you are standing, when you are sitting, and in all other situations."\[2\]

And your movements among those who fall prostrate. Qatādah said:

"When you pray, He sees you when you pray alone and when you pray in congregation."\[3\] This was also the view of Ṭkrimah, ‘Āṭa‘ Al-Khurāsānī and Al-Hasan Al-Baṣrī.\[4\]

Verily, He, only He, is the All-Hearer, the All-Knower.
He hears all that His servants say and He knows all their movements, as He says:

Neither you do any deed nor recite any portion of the Qur‘ān, nor you do any deed, but We are Witness thereof, when you are doing it (10:61).

\[1\] Ad-Durr Al-Manthūr 6:330.
\[2\] ‘Abdur-Razzāq 3:77.
\[3\] Ad-Durr Al-Manthūr 6:331.
\[4\] Aṭ-Ṭabari 19:413.
221. Shall I inform you upon whom the Shayātīn descend?

222. They descend on every lying, sinful person (Athīm).

223. Who gives ear, and most of them are liars.

224. As for the poets, the astray follow them.

225. See you not that they speak about every subject in their poetry?

226. And that they say what they do not do.

227. Except those who believe and do righteous deeds, and remember Allāh much and vindicate themselves after they have been wronged. And those who do wrong will come to know by what overturning they will be overturned.

Refutation of the Fabrications of the Idolators

Here Allāh addresses those idolators who claimed that what was brought by the Messenger ﷺ was not the truth but was merely something that he had made up by himself, or that it came to him in visions from the Jinn. Allāh stated that His Messenger was above their claims and fabrications, and that what he had brought did indeed come from Allāh, and that it was a revelation and inspiration, brought down by a noble, trustworthy and mighty angel. It did not come from the Shayātīn, because they have no desire for anything like this Noble Qur'ān – they descend upon those who are like them, the lying fortune-tellers. Allāh says:

(Shall I inform you meaning, shall I tell you,

upon whom the Shayātīn descend? They descend on every lying, sinful person (Athīm))
meaning, one whose speech is lies and fabrication.

\textit{Athīm} means, whose deeds are immoral. This is the person upon whom the \textit{Shayātīn} descend, fortune-tellers and other sinful liars. The \textit{Shayātīn} are also sinful liars.

\textit{Bīl-fuqrūn al-ta’ṣīr}.

\textit{Who gives ear,} means, they try to overhear what is said in the heavens, and they try to hear something of the Unseen, then they add to it a hundred lies and tell it to their human comrades, who then tell it to others. Then the people believe everything they say because they were right about the one thing which was heard from the heavens. This was stated in an authentic \textit{Hadith} recorded by Al-Bukhārī from 'Ā’ishah, may Allāh be pleased with her, who said, “The people asked the Prophet \(\text{ ﷺ} \) about fortune-tellers, and he said:

\begin{center}
إِنَّهُمْ لَيْسَوا يَسِيرٌ
\end{center}

\textit{They are nothing.} They said: “O Messenger of Allāh, they say things that come true.” The Prophet \(\text{ ﷺ} \) said:

\begin{center}
لِكَلِّ الْحَقِّ يَخْلُطُهَا الْجِنُّ فَتَفَرَّجُوا فِي أُدْنَى، وَيُلْهِنَّ فَتَفَرَّجُوا الدِّجَاجُ،
\end{center}

\textit{That is a word of truth which the Jinn snatches, then he gabbles it like the clucking of a chicken into the ear of his friend, but he mixes it with more than one hundred lies.}\footnote{Fath Al-Bārī 13:545.}

Al-Bukhārī also recorded that Abu Hurayrah said, “The Prophet \(\text{ ﷺ} \) said:

\begin{center}
إِفَّأَفْصِلَ اللَّهُ الْأَمْرَ فِي الْشَّمَاعَةِ ضَرَّبَ حَالَةً بَعْضَهَا حُضُّانًا لَفُؤُلُهُ، كَأَنْ قُلّبَةٌ عَلَى صَفْرَاءِنَّ، إِفَّأَفْصِلَ اللَّهُ الْأَمْرَ فِي الْشَّمَاعَةِ ضَرَّبَ حَالَةً بَعْضَهَا حُضُّانًا لَفُؤُلُهُ، كَأَنْ قُلّبَةٌ عَلَى صَفْرَاءِنَّ،
\end{center}
When Allāh decrees a matter in heaven, the angels beat their wings in submission to His decree, a chain beating on a rock. And when the fear in their hearts subsides, they say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great." Then when the Jinn who are listening out, one above the other⁰ and Suftyān illustrated this with a gesture, holding his hand vertically with his fingers outspread - «when they hear this, they throw it down from one to another, until it is passed to the fortune-teller or soothsayer. The shooting star may strike the Jinn before he passes it on, or he may pass it on before he is struck, and he adds to it one hundred lies, thus it is said: "Did he not tell us that on such and such a day, such and such would happen?" So they believe him because of that one thing which was heard from the heavens.⁰

This was recorded by Al-Bukhārī.[¹]

Al-Bukhārī recorded from ‘Ā‘ishah, may Allāh be pleased with her, that the Prophet ﷺ said:

«The angels speak in the clouds about some matter on earth, and the Shayātīn overhear what they say, so they tell it to the fortune-teller, gurgling into his ear like (a liquid poured) from a glass bottle, and he adds to it one hundred lies.»[²]

Refutation of the Claim that the Prophet ﷺ was a Poet

[²] Al-Bukhārī no. 3288
As for the poets, the astray ones follow them.

‘Ali bin Abi Ṭalḥah reported from Ibn ‘Abbās that this means: “The disbelievers follow the misguided among mankind and the Jinn.”[1] This was also the view of Mujāhid, ‘Abdur-Rahmān bin Zayd bin Aslam, and others.[2] ʿIkrimah said, “Two poets would ridicule one another in verse, with one group of people supporting one and another group supporting the other. Hence Allāh revealed the Āyah,

\[\text{الْسَّمَرَّةَ يَبْتَغُونَ الْمَأْوَىَ} \]

As for the poets, the erring ones follow them.[3]

\[\text{أَلَرَّ أَنَّهُمْ فِي سُحُبٍ أَوْ يَبْحَبُونَ} \]

See you not that they speak about every subject in their poetry?[4]

‘Ali bin Abi Ṭalḥah reported from Ibn ‘Abbās that this means: “They indulge in every kind of nonsense.”[5] Ad-Ḍāḥhāk reported that Ibn ‘Abbās said, “They engage in every kind of verbal art.”[6] This was also the view of Mujāhid and others.[7]

\[\text{وَأَتَتْ بُقُولَتْ مَا لَا يَعْمَلُونَ} \]

And that they say what they do not do.

Al-ʿAwfi reported that Ibn ‘Abbās said that at the time of the Messenger of Allāh ﷺ, two men, one from among the Anṣār and one from another tribe, were ridiculing one another in verse, and each one of them was supported by a group of his own people, who were the foolish ones, and Allāh said:

\[\text{الْسَّمَرَّةَ يَبْتَغُونَ الْمَأْوَىَ} \]

As for the poets, the erring ones follow them. See you not that they speak about every subject in their poetry? And that they

---

say what they do not do.»[1]

What is meant here is that the Messenger ﷺ, to whom this Qur'ān was revealed, was not a soothsayer or a poet, because his situation was quite obviously different to theirs, as Allāh says:

«And We have not taught him poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'ān.» (36:69),

«That this is verily, the word of an honored Messenger. It is not the word of a poet, little is that you believe! Nor is it the word of a soothsayer, little is that you remember! This is the Revelation sent down from the Lord of all that exits.» (69:40-43)

The Exception of the Poets of Islām

«Except those who believe and do righteous deeds,»

Muḥammad bin Isḥāq narrated from Yazīd bin ‘Abdullāh bin Qusayt, that Abu Al-Ḥasan Sālim Al-Barrād, the freed servant of Tamīm Ad-Dāri said: “When the Āyah –

«As for the poets, the erring ones follow them.»

was revealed, Ḥassān bin Thābit, ‘Abdullāh bin Rawāḥah and Ka'b bin Mālik came to the Messenger of Allāh ﷺ, weeping, and said: “Allāh knew when He revealed this Āyah that we are poets. The Prophet ﷺ recited to them the Āyah,

«Except those who believe and do righteous deeds,» and said:
"(This means) you."

«وَذُوَّرَ أَنَّ اللَّهَ كَبِيرًا»
«and remember Allāh much». He said:

«أَذْكُرُكَمَا بِنَبَّأَتِي مَا غَضَبْتُمْ»
«(This means) you."

«وَأَنْصِرُوا بِمَا عَلَّمَتَكُمْ»
«and vindicate themselves after they have been wronged». He said:

«أَذْكُرُكَمَا بِنَبَّأَتِي مَا غَضَبْتُمْ»
«(This means) you."

This was recorded by Ibn Abī Ḥātim and Ibn Jarīr from the narration of Ibn Isḥāq.[1]

But this Sūrah was revealed in Makkah, so how could the reason for its revelation be the poets of the Anṣār? This is something worth thinking about. The reports that have been narrated about this are all Mursal and cannot be relied on. And Allāh knows best. But this exception could include the poets of the Anṣār and others. It even includes those poets of the Jāhiliyyah who indulged in condemning Islām and its followers, then repented and turned to Allāh, and gave up what they used to do and started to do righteous deeds and remember Allāh much, to make up for the bad things that they had previously said, for good deeds wipe out bad deeds. So they praised Islām and its followers in order to make up for their insults, as [the poet] ‘Abdollāh bin Az-Zab’ari said when he became Muslim:

"O Messenger of Allāh, indeed my tongue will try to make up for things it said when I was bad – When I went along with the Shayṭān during the years of misguidance, and whoever inclines towards his way is in a state of loss."

Similarly, Abu Sufyān bin Al-Ḥārith bin ‘Abd Al-Muṭṭalib was one of the most hostile people towards the Prophet ﷺ, even though he was his cousin, and he was the one who used to

[1] At-Ṭabari 19:420. This is not authentic as the author mentions below. There is a narration from Ibn ‘Abbās mentioning the exception. It is recorded by Abu Dāwud no. 5016.
mock him the most. But when he became Muslim, there was no one more beloved to him than the Messenger of Allah ﷺ. He began to praise the Messenger of Allah ﷺ where he had mocked him, and take him as a close friend where he had regarded him as an enemy.

«And vindicate themselves after they have been wronged.»

Ibn 'Abbás said, “They responded in kind to the disbelievers who used to ridicule the believers in verse.”[1] This was also the view of Mujáhid, Qatádah and several others.[2] It was also recorded in the Sahih that the Messenger of Allah ﷺ said to Hassán:

«Et tu, tu, quidem magistrato!»

«Ridicule them in verse.» Or he said:

«Ridicule them in verse, and Jibril is with you.»[3]

Imám Ahmad recorded that Ka'b bin Mālik said to the Prophet ﷺ, “Allah has revealed what He revealed about the poets. The Messenger of Allah ﷺ said:

«إِنَّ الْمُؤْمِنِ بِجَاهِدُ وَلِسَانِهِ وَالذِّي تَفْسِيرُ بِهِمْ لَكَانَ مَا نَزَّلْنَا إِلَى نَفْسِهِ مَنْ تَفْضِلُ التَّلَّكِ»

“The believer wages Jihād with his sword and with his tongue. By the One in Whose Hand is my soul, it is as if you are attacking them with arrows.”[4]

«And those who do wrong will come to know by what overturning they will be overturned.»

This is like the Ayah,

«وَلَا يَلْقَوْا أَنَّ اللَّهَ مُفْتَقِرُ مَنْ تُمَدُّهُمْ»

The Day when their excuses will be of no profit to wrongdoers (40:52).

According to the Sahih, the Messenger of Allah ﷺ said:

«إِنَّمَا الظَّلَمُ لِلنَّارِ فَإِنَّ الظَّلَمَ طَلَّبَتْ يَوْمَ القيامة»

«Beware of wrongdoing, for wrongdoing will be darkness on the Day of Resurrection.»

Qatada bin Di‘amah said concerning the Ayah –

وَيَسْتَبَرُّ الْبَيِّنَاتُ كَأَنَّهُ مُتَّقِينُ

«And those who do wrong will come to know by what overturning they will be overturned.»

This refers to the poets and others.

This is the end of the Tafsir Surat Ash-Shu‘ara’. Praise be to Allah, Lord of the worlds.

The *Tafsîr* of *Sûrat An-Naml*

(Chapter - 27)

Which was revealed in Makkah

*In the Name of Allah, the Most Gracious, the Most Merciful.*

1. *Ta Sin.* These are the *Âyat* of the Qur’ân, and (it is) a Book (that is) clear.

2. A guide and glad tidings for the believers.

3. Those who perform the *Salâh* and give the *Zakâh* and they believe with certainty in the Hereafter.

4. Verily, those who believe not in the Hereafter, We have made their deeds fair seeming to them, so that they wander about blindly.
5. They are those for whom there will be an evil torment. And in the Hereafter they will be the greatest losers.

6. And verily, you are being taught the Qur'ān from One, All-Wise, All-Knowing.

The Qur'ān is Guidance and Glad Tidings for the Believers, a Warning to the Disbelievers, and it is from Allāh

In (the comments on) Sūrat Al-Baqarah, we discussed the letters which appear at the beginning of some Sūrahs.

"These are the Āyāt of the Qur'ān, and (it is) a Book (that is) clear.

It is plain and evident.

"A guide and glad tidings for the believers."

meaning, guidance and good news may be attained from the Qur'ān for those who believe in it, follow it and put it into practice. They establish obligatory prayers, pay Zakāh and believe with certain faith in the Hereafter, the resurrection after death, reward and punishment for all deeds, good and bad, and Paradise and Hell. This is like the Āyāt:

"Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears..."" (41:44).

"that you may give glad tidings to those who have Taqwā, and warn with it the Ludd (most quarrelsome) people" (19:97).

Allāh says here:

"Verily, those who believe not in the Hereafter,"

meaning, those who deny it and think that it will never happen,
We have made their deeds fair seeming to them, so that they wander about blindly.

means, 'We have made what they are doing seem good to them, and We have left them to continue in their misguidance, so they are lost and confused.' This is their recompense for their disbelief in the Hereafter, as Allāh says:

And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time (6:110).

They are those for whom there will be an evil torment in this world and the Hereafter.

And in the Hereafter they will be the greatest losers.

means, no one but they, among all the people who will be gathered, will lose their souls and their wealth.

And verily, you are being taught the Qur'ān from One, All-Wise, All-Knowing.

And verily, you O Muhammad. Qatādah said:

are being taught "Are receiving."

the Qur'ān from One, All-Wise, All-Knowing.

from One Who is Wise in His commands and prohibitions, and Who knows all things, major and minor. Whatever He says is absolute Truth, and His rulings are entirely fair and just, as Allāh says:
7. (Remember) when Mūsā said to his household: “Verily, I have seen a fire; I will bring you from there some information, or I will bring you a burning ember, that you may warm yourselves.”

8. But when he came to it, he was called: “Blessed is whosoever is in the fire, and whosoever is round about it! And glorified be Allāh, the Lord of all that exists.”

9. “O Mūsā! Verily, it is I, Allāh, the All-Mighty, the All-Wise.”
10. "And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said:) "O Mūsā! Fear not: verily, the Messengers fear not in front of Me."

11. "Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful."

12. "And put your hand into opening of your garment, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir'awn and his people. Verily, they are a people who are rebellious."

13. But when Our Ayāt came to them, clear to see, they said: "This is a manifest magic."

14. And they belied them wrongfully and arrogantly, though they themselves were convinced thereof. So, see what was the end of the mischief-makers.

The Story of Mūsā and the End of Fir'awn

Here Allāh tells His Messenger Muḥammad ﷺ about what happened to Mūsā, peace be upon him, how Allāh chose him, spoke with him and gave him mighty, dazzling signs and overwhelming proof, and sent him to Fir'awn and his people, but they denied the proof, disbelieved in him and arrogantly refused to follow him. Allāh says:

إذ كَانَ مُوَّسَّى أَلْصَلَّى عَلَيْهِ

when Mūsā said to his household,
meaning, remember when Mūsā was traveling with his family and lost his way. This was at night, in the dark. Mūsā had seen a fire beside the mountain, i.e., he had noticed a fire burning brightly, and said,

لَأَلْصَلَّى إِلَيِّ كَانَ مُوَّسَّى أَلْصَلَّى عَلَيْهِ

to his household: "Verily, I have seen a fire; I will bring you from there some information..." meaning, 'about the way we should take.'
or I will bring you a burning ember, that you may warm yourselves."

meaning, so that they could keep warm. And it was as he said: "He came back with great news, and a great light." Allāh says:

"But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it!""

meaning, when he came to it, he saw a great and terrifying sight: the fire was burning in a green bush, and the fire was burning ever brighter while the bush was growing ever more green and beautiful. Then he raised his head, and saw that its light was connected to the clouds of the sky. Ibn ‘Abbās and others said, "It was not a fire, rather it was shining light." According to one report narrated from Ibn ‘Abbās, it was the Light of the Lord of the worlds. Ibn ‘Abbās said, "This means, Holy is (whosoever is in the fire)."

"and whosoever is round about it" means, of the angels. This was the view of Ibn ‘Abbās, Tkrimah, Sa‘īd bin Jubayr, Al-Ḥasan and Qatādah.

"And glorified be Allāh, the Lord of all that exists.

Who does whatever He wills and there is nothing like Him among His creation. Nothing He has made can encompass Him, and He is the Exalted, the Almighty, Who is utterly

unlike all that He has created. Heaven and earth cannot contain Him, but He is the One, the Self-Sufficient Master, Who is far above any comparison with His creation.

«O Mūsā! Verily, it is I, Allāh, the All-Mighty, the All-Wise.»

Allāh told him that the One Who was addressing him was his Lord Allāh, the All-Mighty, Who has subjugated and subdued all things, the One Who is Wise in all His words and deeds. Then He commanded him to throw down the stick that was in his hand, so that He might show him clear proof that He is the One Who is able to do all things, whatever He wills. When Mūsā threw that stick down, it changed into the form of a huge and terrifying snake, moving quickly despite its size. Allāh says:

«But when he saw it moving as if it were a Jānn (snake).»

Jānn refers to a type of snake that is the fastest-moving and most agile. When Mūsā saw that with his own eyes,

«he turned in flight, and did not look back.»

meaning, he did not turn around, because he was so afraid. Allāh’s saying:

«O Mūsā! Fear not: verily, the Messengers fear not in front of Me.»

means, ‘do not be afraid of what you see, for I want to choose you as a Messenger and make you a great Prophet.’

«Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful.»

This is an exception of the exclusionary type. This is good news for mankind, for whoever does an evil deed then gives it
up and repents and turns to Allāh, Allāh will accept his repentance, as He says:

“And verily, I am indeed forgiving to him who repents, believes and does righteous good deeds, and then Aḥtadā.\(^1\) (20:82)

“And whoever does evil or wrongs himself…” (4:110).

And there are many other Āyāt which say the same.

“And put your hand into the opening of your garment, it will come forth white without hurt.”

This is another sign, further brilliant proof of the ability of Allāh to do whatever He wills. It is also confirmation of the truth of the one to whom the miracle was given. Allāh commanded him to put his hand into the opening of his garment, and when he put his hand in and took it out again, it came out white and shining as if it were a piece of the moon or a flash of dazzling lightning.

(among the nine signs) means, ‘these are two of the nine signs which you will be supported with and which will serve as proof for you.’

(to Firʿawn and his people. Verily, they are a people who are rebellious.)

These were the nine signs of which Allāh said:

(And indeed We gave Mūsā nine clear signs) (17:101) – as we have stated there.\(^2\)

\(^1\) Meaning, he is guided. See the Tafsīr of Sūrah Ṭa Ḥa (20:82).

\(^2\) See volume nine, the Tafsīr of Sūrat Al-Isrā (17:101)
"But when Our Ayāt came to them, clear to see," i.e., clear and obvious,

"they said: "This is a manifest magic"."

They wanted to oppose it with their own magic, but they were defeated and were returned disgraced.

"And they belied them" means, verbally,

"though they themselves were convinced thereof."

means, they knew deep down that this was truth from Allāh, but they denied it and were stubborn and arrogant.

"wrongfully and arrogantly" means, wronging themselves because this was the despicable manner to which they were accustomed, and they were arrogant because they were too proud to follow the truth. Allāh said:

"So, see what was the end of the mischievous-makers."

meaning, 'see, O Muḥṣā, what were the consequences of their actions when Allāh destroyed them and drowned every last one of them in a single morning.'

The point of this story is: beware, 'O you who disbelieve in Muḥṣā and deny the Message that he has brought from his Lord, lest the same thing that befell them befall you also.' But what is worse, is that Muḥṣā is nobler and greater than Mūsā, and his proof is stronger than that of Mūsā, for the signs that Allāh has given him are combined with his presence and his character, in addition to the fact that previous Prophets foretold his coming and took a covenant from the people that they would follow him if they should see him, may the best of blessings and peace from his Lord be upon him.
15. And indeed We gave knowledge to Dāwūd and Sulaymān, and they both said: “All praise be to Allāh, Who has preferred us above many of His believing servants!”

16. And Sulaymān inherited from Dāwūd. He said: “O mankind! We have been taught the language of birds, and we have been given from everything. This, verily, is an evident grace.”

17. And there were gathered before Sulaymān his hosts of Jinn and men, and birds, and they all were set in battle order (marching forward).

18. Till, when they came to the valley of the ants, one of the ants said: “O ants! Enter your dwellings, lest Sulaymān and his armies should crush you, while they perceive not.”

19. So he (Sulaymān) smiled, amused at her speech and said: “My Lord! Grant me the power and ability that I may be grateful for Your favors which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your mercy among Your righteous servants.”

Dāwūd and Sulaymān (peace be upon them), the organization of Sulaymān’s Troops and His passage through the Valley of the Ants

Here Allāh tells us about the great blessings and favors which He bestowed upon two of His servants and Prophets, Dāwūd (David) and his son Sulaymān (Solomon), peace be upon them both, and how they enjoyed happiness in this world and the Hereafter, power and authority in this world, and the position of being Prophets and Messengers. Allāh says:
And indeed We gave knowledge to Dāwūd and Sulaymān, and they both said: “All the praises and thanks be to Allāh, Who has preferred us above many of His believing servants!”

And Sulaymān inherited from Dāwūd. means, in kingship and prophethood. What is meant here is not wealth, because if that were the case, Sulaymān would not have been singled out from among the sons of Dāwūd, as Dāwūd had one hundred wives. Rather what is meant is the inheritance of kingship and prophethood, for the wealth of the Prophets cannot be inherited, as the Messenger of Allāh ﷺ said:

*We Prophets cannot be inherited from; whatever we leave behind is charity.*[1]

And Sulaymān said:

O mankind! We have been taught the language of birds, and we have been given from everything.

Here Sulaymān was speaking of the blessings that Allāh bestowed upon him, by giving him complete authority and power, whereby mankind, the Jinn and the birds were subjugated to him. He also knew the language of the birds and animals, which is something that had never been given to any other human being – as far as we know from what Allāh and His Messenger ﷺ told us. Allāh enabled Sulaymān to understand what the birds said to one another as they flew through the air, and what the different kinds of animals said. Sulaymān said:

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[1] Tuhfat Al-Ahwadhi 5:234. Similar was recorded by Al-Bukhāri no. 6727.
We have been taught the language of birds, and we have been given from everything.

i.e., all things that a king needs.

And there were gathered before Sulaymān his hosts of Jinn and men, and birds, and they all were set in battle order.

means, all of Sulaymān's troops of Jinn, men and birds were gathered together, and he rode with them in a display of might and glory, with people marching behind him, followed by the Jinn, and the birds flying above his head. When it was hot, they would shade him with their wings.

The first and the last of them were brought together, so that none of them would step out of place. Mujāhid said: "Officials were appointed to keep each group in order, and to keep the first and the last together so that no one would step out of line - just as kings do nowadays."[1]

Till, when they came to the valley of the ants,

meaning, when Sulaymān, the soldiers and the army with him crossed the valley of the ants,

one of the ants said: "O ants! Enter your dwellings, lest Sulaymān and his armies should crush you, while they perceive not."

Sulaymān, peace be upon him, understood what the ant said,

So he smiled, amused at her speech and said: ‘My Lord! Grant me the power and ability that I may be grateful for Your favors which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You,’ meaning: ‘inspire me to give thanks for the blessings that You have bestowed upon me by teaching me to understand what the birds and animals say, and the blessings that You have bestowed upon my parents by making them Muslims who believe in You.’

(and that I may do righteous good deeds that will please You,) means, ‘deeds that You love which will earn Your pleasure.’

(and admit me by Your mercy among Your righteous servants,) means, ‘when You cause me to die, then join me with the righteous among Your servants, and the Higher Companion among Your close friends.’

(20. He inspected the birds, and said: ‘What is the matter that I see not the hoopoe? Or is he among the absentees?’)

(21. ‘I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason.’)

The Absence of the Hoopoe

Mujâhid, Sa‘îd bin Jubayr and others narrated from Ibn ‘Abbâs and others that the hoopoe was an expert who used to show Sulaymân where water was if he was out in open land and needed water. The hoopoe would look for water for him in the various strata of the earth, just as a man looks at things on the surface of the earth, and he would know just how far below the surface the water was. When the hoopoe showed
him where the water was, Sulaymān would command the Jinn to dig in that place until they brought water from the depths of the earth. One day Sulaymān went to some open land and checked on the birds, but he could not see the hoopoe.

«فَمَنَّاكُم مَا لَ أَرُى الْحَذَّةَ مَثْكُ الْفَكْرَةُ!»

(and Sulaymān) said: “What is the matter that I see not the hoopoe? Or is he among the absentees?”

One day 'Abdullāh bin 'Abbās told a similar story, and among the people was a man from the Khawārij whose name was Nāfi' bin Al-Azraq, who often used to raise objections to Ibn 'Abbās. He said to him, "Stop, O Ibn 'Abbās; you will be defeated (in argument) today!" Ibn 'Abbās said: “Why?” Nāfi' said: “You are telling us that the hoopoe can see water beneath the ground, but any boy can put seed in a trap and cover the trap with dirt, and the hoopoe will come and take the seed, so the boy can catch him in the trap.” Ibn 'Abbās said, “If it was not for the fact that this man would go and tell others that he had defeated Ibn 'Abbās in argument, I would not even answer.” Then he said to Nāfi': “Woe to you! When the decree strikes a person, his eyes become blind and he loses all caution.” Nāfi' said: “By Allāh I will never dispute with you concerning anything in the Qur'ān.”[1]

«أَلَمْ تَعْلَمَ نَعَمًا عَظِيمًا؟»

(I will surely punish him with a severe torment)

Al-A'mash said, narrating from Al-Minhāl bin 'Amr from Sa'īd that Ibn 'Abbās said: “He meant, by plucking his feathers.”[2] 'Abdullāh bin Shaddād said: “By plucking his feathers and exposing him to the sun.”[3] This was also the view of more than one of the Salaf, that it means plucking his feathers and leaving him exposed to be eaten by ants.

«أَوْ أَلَّا أَلْعَجِبُهُ»

(or slaughter him,) means, killing him.

unless he brings me a clear reason.

The hoopoe said, "Then I am saved."

I will surely punish him with a severe torment or slaughter him,

22. But (the hoopoe) stayed not long, he said: 'I have grasped which you have not grasped and I have come to you from Saba' with true news.'

23. "I found a woman ruling over them, she has been given
all things, and she has a great throne.""

24. "I found her and her people worshipping the sun instead of Allāh, and Shayṭān has made their deeds fair seeming to them to prevent them from the way, so they have no guidance.""

25. So they do not prostrate themselves before Allāh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal.

26. Allāh, La ilāha illā Huwa, the Lord of the Supreme Throne!"

How the Hoopoe came before Sulaymān and told Him about Saba’

Allāh says:

噤ِنَكَ غَيْرَ بِبَيْعَةٍ

(But the hoopoe) stayed not long.

meaning, he was absent for only a short time. Then he came and said to Sulaymān:

أَهْلَتْ يَا نَمَّا أَلَمْ يُحُطَّ يَوْمَ اِلْيَوْمِ

'I have grasped which you have not grasped meaning, ‘I have come to know something that you and your troops do not know.’

وَجُنَّتْكَ فِي سَبِيلِ يَمِينِكَ

(and I have come to you from Saba' with true news.)

meaning, with true and certain news. Saba’ (Sheba) refers to Ḥimyar, they were a dynasty in Yemen. Then the hoopoe said:

إِنِ اسْتَبْدَلَ امْرَأَةً أَسْتَبْدَلُوهُمُ

'I found a woman ruling over them,'

Al-Ḥasan Al-Baṣrī said, “This is Bilqīs bint Sharāḥīl, the queen of Saba’.”[1] Allāh’s saying:

وَأُرِيَتَ مِنْ سَكَّانِ مَوْرَكَ

'she has been given all things,' means, all the conveniences of

this world that a powerful monarch could need.

«and she has a great throne.» meaning, a tremendous chair adorned with gold and different kinds of jewels and pearls. The historians said, “This throne was in a great, strong palace which was high and firmly constructed. In it there were three hundred and sixty windows on the east side, and a similar number on the west, and it was constructed in such a way that each day when the sun rose it would shine through one window, and when it set it would shine through the opposite window. And the people used to prostrate to the sun morning and evening. This is why the hoopoe said:

«I found her and her people worshipping the sun instead of Allāh, and Shaytān has made their deeds fair seeming to them, and has prevented them from the way,»

meaning, from the way of truth,

«so they have no guidance.»

Allāh’s saying:

«and Shaytān has made their deeds fair seeming to them, and has prevented them from the way, so they have no guidance, so they do not prostrate themselves before Allāh.»

They do not know the way of truth, prostrating only before Allāh alone and not before anything that He has created, whether heavenly bodies or anything else. This is like the Āyah:

«And from among His signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allāh Who created them, if you indeed worship Him.» (41:37)
Who brings to light what is hidden in the heavens and the earth.

‘Ali bin Abi Ṭalhah reported that Ibn ‘Abbās said: “He knows everything that is hidden in the heavens and on earth.”[1]

This was also the view of ‘Ikrimah, Mujāhid, Sa‘īd bin Jubayr, Qatādah and others.[2] His saying:

(And knows what you conceal and what you reveal.)

means, He knows what His servants say and do in secret, and what they say and do openly. This is like the Āyah:

(It is the same whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day) (13:10).

His saying:

(Allāh, Lā ilāha illā Huwa, the Lord of the Supreme Throne!)

means, He is the One to be called upon, Allāh, He is the One other than Whom there is no god, the Lord of the Supreme Throne, and there is none greater than Him in all of creation. Since the hoopoe was calling to what is good, and for people to worship and prostrate to Allāh alone, it would have been forbidden to kill him.

Imām Aḥmad, Abu Dāwud and Ibn Mājah recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ forbade killing four kinds of animals: ants, bees, hoopoes and the sparrow hawks. Its chain of narration is Ṣaḥīḥ.[3]

(27. (Sulaymān) said: “We shall see whether you speak the truth or you are (one) of the liars.”)

(28. “Go you with this letter of mine and deliver it to them, then draw back from them and see what they return.”)

(29. She said: “O chiefs! Verily, here is delivered to me a noble letter,”)

(30. “Verily, it is from Sulaymān, and it (reads): ‘In the Name of Allāh, the Most Gracious, the Most Merciful,’

(31. ‘Be you not exalted against me, but come to me submitting (as Muslims).’ “)

Sulaymān’s Letter to Bilqīs

Allāh tells us what Sulaymān said to the hoopoe when he told him about the people of Saba’ and their queen:

(27. (Sulaymān) said: “We shall see whether you speak the truth or you are (one) of the liars.”)

meaning, ‘are you telling the truth?’

(28. “Go you with this letter of mine and deliver it to them then draw back from them and see what they return.”)

Sulaymān wrote a letter to Bilqīs and her people and gave it to the hoopoe to deliver. It was said that he carried it on his wings, as is the way with birds, or that he carried it in his beak. He went to their land and found the palace of Bilqīs, then he went to her private chambers and threw the letter through a small window, then he stepped to one side out of
good manners. Bilqīṣ was amazed and confused when she saw that, then she went and picked up the letter, opened its seal and read it. The letter said:

«إِنِّيٌّ مِنْ سُلَيْمَانَ وَلَمَّا يَسْمَعَ آَلُ مُوسَى الْقَرْنِينَ يَا عَلِيُّوُّ رَأَيْتِكَ مَنْ كَبْرَتْكَ كَثِيرًا»

«it is from Sulaymān, and it (reads): 'In the Name of Allāh, the Most Gracious, the Most Merciful; Be you not exalted against me, but come to me submitting (as Muslims).’»

So she gathered her commanders and ministers and the leaders of her land, and said to them:

«يَا أَمَامَيْكُمْ أَلْصَلُّوا إِلَيْنَا إِنَّنَا إِلَيْكُمْ كَبِيرُونَ»

«“O chiefs! Verily, here is delivered to me a noble letter.”»

She described it as such because of the wondrous things she had seen, that it was delivered by a bird who threw it to her, then stood aside out of good manners. This was something that no king could do. Then she read the letter to them:

«إِنِّيٌّ مِنْ سُلَيْمَانَ وَلَمَّا يَسْمَعَ آَلُ مُوسَى الْقَرْنِينَ يَا عَلِيُّوُّ رَأَيْتِكَ مَنْ كَبْرَتْكَ كَثِيرًا»

«Verily, it is from Sulaymān, and it (reads): 'In the Name of Allāh, the Most Gracious, the Most Merciful; Be you not exalted against me, but come to me submitting (as Muslims).’»

Thus they knew that it was from Allāh’s Prophet Sulaymān, upon him be peace, and that they could not match him. This letter was the utmost in brevity and eloquence, coming straight to the point.

«لَا تَفْسَدُ عَلَيْنَا»

«Be you not exalted against me,» Qatādah said: “Do not be arrogant with me.

«وَأَنتُوَ سَلَيْبِينَ»

«but come to me submitting (as Muslims).»[1]

‘Abdur-Raḥmān bin Zayd bin Aslam said: “Do not refuse or be too arrogant to come to me

«وَأَنتُوَ سَلَيْبِينَ»

«but come to me submitting (as Muslims).»[2]

32. She said: "O chiefs! Advise me in case of mine. I decide no case till you are present with me."

33. They said: "We have great strength, and great ability for war, but it is for you to command; so think over what you will command."

34. She said: "Verily, kings, when they enter a town, they destroy it and make the most honorable among its people the lowest. And thus they do."

35. "But verily, I am going to send him a present, and see with what (answer) the messengers return."

**Bilqis consults with Her Chiefs**

When she read Sulaymān's letter to them and consulted with them about this news, she said:

"O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me."

meaning, 'until you come together and offer me your advice.'

They said: "We have great strength, and great ability for war..."

They reminded her of their great numbers, preparedness and strength, then they referred the matter to her and said:

"but it is for you to command; so think over what you will command."

meaning, 'we have the power and strength, if you want to go to him and fight him.' The matter is yours to decide, so instruct us as you see fit and we will obey. Ibn 'Abbās said:
“Bilqīs said:

And Allāh said:

And thus they do.\[1\] Then she resorted to peaceful means, seeking a truce and trying to placate Sulaymān, and said:

But verily, I am going to send him a present, and see with what the messengers return.

meaning, 'I will send him a gift befitting for one of his status, and will wait and see what his response will be. Perhaps he will accept that and leave us alone, or he will impose a tax which we can pay him every year, so that he will not fight us and wage war against us.' Qatādah said: "May Allāh have mercy on her and be pleased with her - how wise she was as a Muslim and (before that) as an idolator! She understood how gift-giving has a good effect on people." Ibn 'Abbās and others said: "She said to her people, if he accepts the gift, he is a king, so fight him; but if he does not accept it, he is a

\[1\] Aṭ-Ṭabari 19:455.
Prophet, so follow him."[1]

36. So, when (the messengers with the gift) came to Sulaymān, he said: "Will you help me in wealth? What Allāh has given me is better than that which He has given you! Nay, you rejoice in your gift!"

37. "Go back to them. We verily, shall come to them with armies that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased."

The Gift and the Response of Sulaymān

More than one of the scholars of Tafsīr among the Salaf and others stated that she sent him a huge gift of gold, jewels, pearls and other things. It is apparent that Sulaymān, peace be upon him, did not even look at what they brought at all and did not pay any attention to it, but he turned away and said, rebuking them:

"طلبوني بمال"

"Will you help me in wealth?" meaning, 'are you trying to flatter me with wealth so that I will leave you alone with your Shīrkh and your kingdom?"

"ما تمنى، الله خير ما تمنى"

"What Allāh has given me is better than that which He has given you!"

means, 'what Allāh has given to me of power, wealth and troops, is better than that which you have.'

"نإله، إله، نبأ "

"Nay, you rejoice in your gift!" means, 'you are the ones who are influenced by gifts and presents; we will accept nothing from you except Islām or the sword.'

Go back to them means, with their gift.

We verily, shall come to them with armies that they cannot resist.

they have no power to match them or resist them.

and we shall drive them out from there in disgrace.

we shall drive them out in disgrace from their land.

and they will be abased. means, humiliated and expelled.

When her messengers came back to her with her undelivered gift, and told her what Sulaymān said, she and her people paid heed and obeyed him. She came to him with her troops in submission and humility, honoring Sulaymān and intending to follow him in Islām. When Sulaymān, peace be upon him, realized that they were coming to him, he rejoiced greatly.

He said: “O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience (as Muslims)?”

An ‘Ifrīt from the Jinn said: “I will bring it to you before you rise from your place. And verily, I am indeed strong and trustworthy for such work.”

One with whom was knowledge of the Scripture, said: “I will bring it to you within the twinkling of an eye!” Then when he saw it placed before him, he said: “This is by the grace of my Lord – to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for himself; and whoever is ungrateful, certainly my Lord is Rich, Bountiful.”
How the Throne of Bilqīs was brought in an Instant

Muḥammad bin Ishāq reported from Yazīd bin Rūmān: “When the messengers returned with word of what Sulaymān said, she said: ‘By Allāh, I knew he was more than a king, and that we have no power to match him, and that we can gain nothing by being stubborn with him. So, she sent word to him saying: “I am coming to you with the leaders of my people to see what you will instruct us to do and what you are calling us to of your religion.” Then she issued commands that her throne, which was made of gold and inlaid with rubies, chrysolite and pearls, should be placed in the innermost of seven rooms, one within the other, and all the doors should be locked. Then she told her deputy whom she was leaving in charge, “Take care of my people and my throne, and do not let anyone approach it or see it until I come back to you.” Then she set off to meet Sulaymān with twelve thousand of her commanders from the leaders of Yemen, under each of whose command were many thousands of men. Sulaymān sent the Jinns to bring him news of her progress and route every day and night, then when she drew near, he gathered together the Jinns and humans who were under his control and said:


O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience (as Muslims)?”


An ‘Ifrīt from the Jinns said:

Mujāhid said, “A giant Jinn.” Abu Ṣāliḥ said, “It was as if he was a mountain.”


I will bring it to you before you rise from your place.

Ibn ‘Abbās, may Allāh be pleased with him, said, “Before you get up from where you are sitting.”

As-Suddī and others said: “He used to sit to pass judgements and rulings over the people, and to eat, from the beginning of the day until noon.”

\( \text{وَرَأَى عَلَى نَفْرِي أَيْنً} \)

\( \text{And verily, I am indeed strong and trustworthy for such work.} \)

Ibn ‘Abbās said: “Strong enough to carry it and trustworthy with the jewels it contains. Sulaymān, upon him be peace, said, “I want it faster than that.”\(^{[1]}\) From this it seems that Sulaymān wanted to bring this throne as a demonstration of the greatness of the power and authority that Allāh had bestowed upon him and the troops that He had subjugated to him. Power such as had never been given to anyone else, before or since, so that this would furnish proof of his prophethood before Bilqīs and her people, because this would be a great and wondrous thing, if he brought her throne as if he were in her country, before they could come to it, although it was hidden and protected by so many locked doors. When Sulaymān said, “I want it faster than that,

\( \text{فَذُولَ الْكِتَابِ إِلَيْكُ بِغِلْظٌ مِّنَ الْكُتْبِ} \)

\( \text{One with whom was knowledge of the Scripture said:} \)

Ibn ‘Abbās said, “This was Āṣif, the scribe of Sulaymān.” It was also narrated by Muḥammad bin Ishāq from Yazīd bin Rūmān that he was Āṣif bin Barkhiyā and he was a truthful believer who knew the Greatest Name of Allāh.\(^{[2]}\)

Qatādah said: “He was a believer among the humans, and his name was Āṣif.”

\( \text{أَنَا كَلِبُكُ بِهِ،} \) \( \text{فَلَيْسَ أَنْ يَرَيْنَ إِلَّا أَنْ تَرَيْنَ} \) \( \text{ةَرَيْنُ} \)

\( \text{I will bring it to you within the twinkling of an eye!} \)

Meaning, lift your gaze and look as far as you can, and before you get tired and blink, you will find it before you. Then he got up, performed ablution and prayed to Allāh, may He be exalted. Mujāhid said: “He said, O Owner of majesty and honor.”\(^{[3]}\)

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\(^{[1]}\) Al-Baghawi 3:420.

\(^{[2]}\) Al-Baghawi 3:420.

\(^{[3]}\) Aṣ-Ṭabarī 19:466.
When Sulaymān and his chiefs saw it before them,

\[\text{"he said: "This is by the grace of my Lord..."} \]

meaning, 'this is one of the blessings which Allāh has bestowed upon me.'

\[\text{"to test whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for himself;"} \]

This is like the Āyāt:

\[\text{"Whosoever does righteous good deed, it is for himself; and whosoever does evil, it is against himself."} (41:46)\]

\[\text{"and whosoever does righteous good deed, then such will prepare a good place for themselves."} (30:44).\]

\[\text{"and whoever is ungrateful, certainly my Lord is Rich, Bountiful."}\]

He has no need of His servants or their worship.

\[\text{"Bountiful" He is Bountiful in and of Himself, even if no one were to worship Him. His greatness does not depend on anyone. This is like what Mūsā said:}\]

\[\text{"If you disbelieve, you and all on earth together, then verily, Allāh is Rich, Owner of all praise."} (14:8).\]

It is recorded in Šāhī Ṣāhib Mūsān:}

\[\text{"By the grace of Allāh, Lord of the heavens and the earth, Lord of the worlds, Allāh is Exalted;} \]

\[\text{"and my Lord is One Who created all that is in the heavens and the earth, and} \]

\[\text{"and He is the All-Merciful, All-Gracious."} \]
"Allāh, may He be exalted, says: "O My servants, if the first of you and the last of you, mankind and Jinn alike, were all to be as pious as the most pious among you, that would not add to My dominion in the slightest. O My servants, if the first of you and the last of you, mankind and Jinn alike, were all to be as evil as the most evil one among you, that would not detract from My dominion in the slightest. O My servants, these are deeds which I am recording for you, and I will judge you according to them, so whoever finds something good, let him praise Allāh, and whoever finds otherwise, let him blame no one but himself."

41. He said: "Disguise her throne for her that we may see whether she will be guided, or she will be one of those not guided."

42. So when she came, it was said, "Is your throne like this?" She said: "As though it were the very same." And he said, "Knowledge was bestowed on us before her, and we had submitted to Allāh (as Muslims)."

43. And Ṣaddah that which she used to worship besides Allāh has prevented her (from Islām), for she was of a disbelieving people.

44. It was said to her: "Enter Aṣ-Sarḥ," but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs. Sulaymān said: "Verily, it is a Sarḥ Mumarrad of Qawārīr." She said: "My Lord! Verily, I have

wronged myself, and I submit, together with Sulaymān to Allah, the Lord of all that exits.”

The Test of Bilqīs

When Sulaymān brought the throne of Bilqīs before she and her people arrived, he issued orders that some of its features should be altered, so that he could test her and see whether she recognized it and how composed she would be when she saw it. Would she hasten to say either that it was her throne or that it was not? So he said:

〈Disguise her throne for her that we may see whether she will be guided, or she will be one of those not guided.〉

Ibn 'Abbās said: “Remove some of its adornments and parts.”[1] Mujāhid said: “He issued orders that it should be changed, so whatever was red should be made yellow and vice versa, and whatever was green should be made red, so everything was altered.” Ikrımah said, “They added some things and took some things away.” Qatādah said, “It was turned upside down and back to front, and some things were added and some things were taken away.”[2]

〈So when she came, it was said: “Is your throne like this?”〉

Her throne, which had been altered and disguised, with some things added and others taken away, was shown to her. She was wise and steadfast, intelligent and strong-willed. She did not hasten to say that this was her throne, because it was far away from her. Neither did she hasten to say that it was not her throne, when she saw that some things had been altered and changed. She said,

〈(It is) as though it were the very same.〉 This is the ultimate in intelligence and strong resolve.

Knowledge was bestowed on us before her, and we had submitted to Allâh.\(^1\)

Mujâhid said, “This was spoken by Sulaymân.”\(^1\)

\(\text{وَسَدَّا} \) \(\text{وَسَدَّا} \) \(\text{وَسَدَّا} \)

\(\text{And Saddâha that which she used to worship besides Allâh has prevented her, for she was of a disbelieving people.}\)

This is a continuation of the words of Sulaymân – according to the opinion of Mujâhid and Sa‘îd bin Jubayr, may Allâh be pleased with them both – i.e., Sulaymân said:

\(\text{وَسَدَّا} \) \(\text{وَسَدَّا} \) \(\text{وَسَدَّا} \)

\(\text{Knowledge was bestowed on us before her, and we had submitted to Allâh.}\)

and what stopped her from worshipping Allâh alone was

\(\text{وَسَدَّا} \)

\(\text{that which she used to worship besides Allâh, for she was of a disbelieving people.}\)

What Mujâhid and Sa‘îd said is good; it was also the view of Ibn Jarîr.\(^2\) Then Ibn Jarîr said, “It could be that the subject of the verb.

\(\text{وَسَدَّا} \)

\(\text{And Saddâha refers to Sulaymân or to Allâh, so that the phrase now means:}\)

\(\text{وَسَدَّا} \)

\(\text{She would not worship anything over than Allâh.}\)

\(\text{وَسَدَّا} \)

\(\text{for she was of a disbelieving people.}\) I say: the opinion of Mujâhid is supported by the fact that she declared her Islâm after she entered the Sarh, as we shall see below.

\(^1\) Al-Tabari 19:471.
\(^2\) Al-Tabari 19:472
it was said to her: “Enter Aṣ-Ṣarḥ” but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs.

Sulaymān had commanded the Shayātīn to build for her a huge palace of glass beneath which water was flowing. Anyone who did not know the nature of the building would think that it was water, but in fact there was a layer of glass between a person walking and the water.

Verily, it is a Šarḥ Mumarrad of Qawārīr

Šarḥ means a palace or any lofty construction. Allāh says of Firʿawn – may Allāh curse him – that he said to his minister Hāmān:

 göreli Seni Aşırak ʿanıların ʿanıların adı nabi

Build me a Šarḥ that I may arrive at the ways. (40:36-37)

Šarḥ is also used to refer to the high constructed palaces in Yemen. Mumarrad means sturdily constructed and smooth.

of Qawārīr means, made of glass, i.e., it was built with smooth surfaces. Mārid is a fortress in Dawmat Al-Jandal. What is meant here is that Sulaymān built a huge, lofty palace of glass for this queen, in order to show her the greatness of his authority and power. When she saw for herself what Allāh had given him and how majestic his position was, she submitted to the command of Allāh and acknowledged that he was a noble Prophet, so she submitted to Allāh and said:

My Lord! Verily, I have wronged myself,

meaning, by her previous disbelief and Shirk and by the fact that she and her people had worshipped the sun instead of Allāh.

I submit, together with Sulaymān to Allāh, the Lord of all that exists.
meaning, following the religion of Sulaymān, worshipping Allāh alone with no partner or associate, Who created everything and measured it exactly according to its due measurements.

45. And indeed We sent to Thamūd their brother Šālih, (saying): "Worship Allāh." Then look! They became two parties quarreling with each other.

46. He said: "O my people! Why do you seek to hasten the evil before the good? Why seek you not the forgiveness of Allāh, that you may receive mercy?"

47. They said: "We augur an omen from you and those with you." He said: "Your omen is of Allāh; nay, but you are a people that are being tested."

Šālih and Thamūd

Allāh tells us about Thamūd and how they responded to their Prophet Šālih, when Allāh sent him to call them to worship Allāh alone, with no partner or associate.
"Then look! They became two parties quarreling with each other."

Mujahid said, "These were believers and disbelievers."[1] This is like the Ayah,


"The leaders of those who were arrogant among his people said to those who were counted weak - to such of them as believed: "Know you that Sulaymân is one sent from His Lord." They said: "We indeed believe in that with which he has been sent." Those who were arrogant said: "Verily, we disbelieve in that which you believe in." » (7:75-76)

« قال يثرب: إنّ أباه كان قد حذقه. قالوا: إلا أنّه كان يسجف.»

"He said: "O my people! Why do you seek to hasten the evil before the good?""

meaning, ‘why are you praying for the punishment to come, and not asking Allah for His mercy?’ Then he said:

« أولاً سئلتموني الله لعلكم تتمنون.»

"Why seek you not the forgiveness of Allah, that you may receive mercy?" They said: "We augur an omen from you and those with you.""

This means: "We do not see any good in your face and the faces of those who are following you." Since they were doomed, whenever anything bad happened to any of them they would say, "This is because of Sulaymân and his companions." Mujahid said, "They regarded them as bad omens."[2] This is similar to what Allah said about the people of Fir'aun:

« إنّا نحنّ ننبه الأنبياء قالوا لا كيد.»

"But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they saw it as an omen about Mūsā and those with him." (7:131).

And Allāh says:

"And if some good reaches them, they say, "This is from Allāh," but if some evil befalls them, they say, "This is from you." Say: "All things are from Allāh."" (4:78)

i.e., by virtue of His will and decree.

And Allāh tells us about the dwellers of the town, when the Messengers came to them:

"They (people) said: "For us, we see an omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us." They (Messengers) said: "Your omens are with yourselves!" (36:18)

And these people [Thamūd] said:

"We augur an omen from you and those with you." He said: "Your omen is of Allāh;"

meaning, Allāh will punish you for that.

"Nay, but you are a people that are being tested."

Qatādah said: "You are being tested to see whether you will obey or disobey."[1] The apparent meaning of the phrase

"are being tested" is: you will be left to get carried away in your state of misguidance.

48. And there were in the city nine Raḥtīn, who made mischief in the land, and would not reform.

49. They said: “Swear one to another by Allah that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: ‘We witnessed not the destruction of his household, and verily, we are telling the truth.’”

50. So, they plotted a plot, and We planned a plan, while they perceived not.

51. Then see how was the end of their plot! Verily, We destroyed them and their nation all together.

52. These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an Ayah for people who know.

53. And We saved those who believed, and had Taqwā of Allah.

The Plot of the Mischief-Makers and the End of the People of Thamūd

Allah tells us about the evildoers of Thamūd and their leaders who used to call their people to misguidance and disbelief, and to deny Ṣāliḥ. Eventually they killed the she-camel and were about to kill Ṣāliḥ too. They plotted to let him sleep with his family at night, then they would assassinate him and tell his relatives that they knew nothing about what happened to him, and that they were telling the truth because none of them had seen anything. Allah says:

And there were in the city meaning, in the city of Thamūd,
they were the leaders and chiefs. Al-‘Awfi reported that Ibn ‘Abbás said: “These were the people who killed the she-camel,”[1] Meaning, that happened upon their instigation, may Allah curse them. Allah says:

<But they called their comrade and he took (a sword) and killed (the she-camel).> (54:29)

<When the most wicked man among them went forth (to kill the she-camel).> (91:12)

‘Abdur-Razzāq said that Yaḥyā bin Rabī‘ah As-San‘āni told them, “I heard ‘Aṭā’ – i.e. Ibn Abī Rabāh – say:

<And there were in the city nine Raḥ, who made mischief in the land, and would not reform.> They used to break silver coins.’ ”[2] They would break off pieces from them, as if they used to trade with them in terms of numbers [as opposed to weight], as the Arabs used to do.

Imām Mālik narrated from Yahyā bin Sa‘d that Sa‘d bin Al-Musayyib said: “Cutting gold and silver (coins) is part of spreading corruption on earth.” What is meant is that the nature of these evil disbelievers was to spread corruption on earth by every means possible, one of which was that mentioned by these Imāms.

<They said: “Swear one to another by Allah that we shall make a secret night attack on him and his household…”>
They took a mutual oath, pledging that during the night, whoever met the Allâh’s Prophet Šâliḥ, peace be upon him, he would assassinate him. But Allâh planned against them and caused their plot to backfire. Mujâhid said, “They took a mutual oath pledging to kill him, but before they could reach him, they and their people were all destroyed.”[1]

‘Abdur-Raḥmân bin Abi Ḥātim[2] said: “When they killed the she-camel, Šâliḥ said to them:

“Enjoy yourselves in your homes for three days. This is a promise (i.e., a threat) that will not be belied.” (11:65).

They said: Šâliḥ claims that he will finish with us in three days, but we will finish him and his family before the three days are over.’ Šâliḥ had a place of worship in a rocky tract in a valley, where he used to pray. So they set out to go to a cave there one night, and said, ‘When he comes to pray, we will kill him, then we will return. When we have finished him off, we will go to his family and finish them off too.’ Then Allâh sent down a rock upon them from the mountains round about; they feared that it would crush them, so they ran into the cave and the rock covered the mouth of the cave while they were inside. Their people did not know where they were or what had happened to them. So Allâh punished some of them here, and some of them there, and He saved Šâliḥ and the people who were with him. Then he recited:

“So, they plotted a plot, and We planned a plan, while they perceived not. Then see how was the end of their plot! Verily, We destroyed them and their nation, all together. These are their houses in utter ruin, i.e., deserted.”

[2] That is ‘Abdur-Raḥmân bin Zayd. This narration is recorded by Ibn Abi Ḥātim no. 16485, and Aṭ-Ṭabari no. 27054.
**Tafsir Ibn Kathir**

Verily, in this is indeed an Ayah for people who know. And We saved those who believed, and had Taqwā of Allāh.

And (remember) Lūṭ! When he said to his people: "Do you commit immoral sins while you see?"

**55.** "Do you practice your lusts on men instead of women? Nay, but you are a people who behave senselessly."

**56.** There was no other answer given by his people except that they said: "Drive out the family of Lūṭ from your city. Verily, these are men who want to be clean and pure!"

**57.** So, We saved him and his family, except his wife. We destined her to be of those who remained behind.

**58.** And We rained down on them a rain. So, evil was the rain of those who were warned.

**Lūṭ and His People**

Allāh tells us about His servant and Messenger Lūṭ, peace be
upon him, and how he warned his people of Allāh’s punishment for committing an act of immorality which no human ever committed before them – intercourse with males instead of females. This is a major sin, whereby men are satisfied with men and women are with women (i.e., homosexuality). Lūt said:

«Do you commit immoral sins while you see?»

meaning, ‘while you see one another, and you practice every kind of evil in your meetings.’

«Do you practice your lusts on men instead of women? Nay, but you are a people who behave senselessly.»

means, ‘you do not know anything of what is natural or what is prescribed by Allāh.’ This is like the Āyah:

«Go you in unto the males of mankind, and leave those whom Allāh has created for you to be your wives? Nay, you are a trespassing people!» (26:165-166)

«There was no other answer given by his people except that they said: ‘Drive out the family of Lūt from your city. Verily, these are men who want to be clean and pure!’»

means, ‘they feel embarrassed because of the deeds you are doing, and because you approve of your actions, so expel them from among yourselves, for they are not fit to live among you in your city.’ So, the people resolved to do that, and Allāh destroyed them, and a similar end awaits the disbelievers. Allāh says:

«So, We saved him and his family, except his wife. We
destined her to be of those who remained behind.

meaning, she was one of those who were destroyed, with her people, because she was a helper to what they did and she approved of their evil deeds. She told them about the guests of Lût so that they could come to them. She did not do the evil deeds herself, which was because of the honor of the Lût and not because of any honor on her part.

«And We rained down on them a rain.»

means; stones of Sijū,\(^1\) in a well-arranged manner one after another. Marked from your Lord; and they are not ever far from the evildoers. Allāh said:

«So, evil was the rain of those who were warned.»

meaning, those against whom proof was established and whom the warning reached, but they went against the Messenger and denied him, and resolved to drive him out from among them.

459. Say: "Praise and thanks be to Allāh, and peace be on His servants whom He has chosen! Is Allāh better, or what they ascribe as partners?"

460. Is not He Who created the heavens and the earth, and sends down for you water from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any god with Allāh? Nay, but they are a people who ascribe equals!

The Command to praise Allāh and send Blessings on His Messengers

Allāh commands His Messenger ﷺ to say:

[1] See volume five, the Tafsīr of Sūrah Hūd (11:82).
meaning, for His innumerable blessings upon His servants and for His exalted Attributes and most beautiful Names. And He commands him to send peace upon the servants of Allāh whom He chose and selected, i.e., His noble Messengers and Prophets, may the best of peace and blessings from Allāh be upon them. This was the view of 'Abdur-Raḥmān bin Zayd bin Aslam and others; the meaning of the servants He has chose is the Prophets. He said, “This like He said in the Āyah;

\( \text{الْحَمْدُ لِلَّهِ الْمُلْكُ لَهُ وَلَن يُصِيرَ قَوْمٌ إِلَّا مُسْلِمٌ.} \)

(Glorified be your Lord, the Lord of honor and power! (He is free) from what they attribute unto Him! And peace be on the Messengers! And all the praises and thanks be to Allāh, Lord of all that exists.) (37:180-182).”

Ath-Thawri and As-Suddī said, “This refers to the Companions of Muḥammad ﷺ, may Allāh be pleased with them all.” Something similar was also narrated from Ibn ‘Abbās, and there is no contradiction between the two views, because they were also among the servants of Allāh whom He had chosen, although the description is more befitting of the Prophets.

(Is Allāh better, or what they ascribe as partners (to Him)?

This is a question aimed at denouncing the idolators for their worship of other gods besides Allāh.

**Some more Proofs of Tawḥīd**

Then Allāh begins to explain that He is the Only One Who creates, provides and controls, as He says:

\( \text{تَحْكَمُ الْأَمْوَالَ} \)

(Is not He Who created the heavens)

meaning, He created those heavens which are so high and serene, with their shining stars and revolving planets. And He created the earth, with its varying heights and densities, and He created everything in it, mountains, hills, plains, rugged terrain, wildernesses, crops, trees, fruits, seas and animals of
all different kinds and colors and shapes, etc.

\( \text{and sends down for you water from the sky,} \)

means, He sends it as a provision for His servants,

\( \text{whereby We cause to grow wonderful gardens full of beauty and delight?} \)

means, beautiful and delightful to behold.

\( \text{It is not in your ability to cause the growth of their trees.} \)

meaning, ‘you are not able to cause their trees to grow. The One Who is able to do that is the Creator and Provider, Who is doing all this Alone and Independent of any idol and other rival.’ The idolators themselves admitted this, as Allāh says in another Āyah:

\( \text{And if you ask them: “Who has created them?” they will certainly say: “Allāh.”} \) (31:25)

\( \text{And if you were to ask them: “Who sends down water from the sky, and gives life therewith to the earth after its death?” they will surely reply: “Allāh.”} \) (29:63)

Meaning they will admit that He is the One Who does all these things, Alone, with no partner or associate, but then they worship others alongside Him, others who they admit cannot create or provide anything. But the Only One Who deserves to be worshipped is the Only One Who can create and provide, Allāh says:

\( \text{Is there any god with Allāh?} \)

meaning, ‘is there any god that can be worshipped alongside Allāh, when it is clear to you and anyone who with reason that He is the Creator and Provider, as you yourselves admit?’ Then Allāh says:
Nay, but they are a people who ascribe equals (to Him!)
meaning, they describe others as being equal and comparable to Allâh.

Is not He Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water)? Is there any ilâh (god) with Allâh? Nay, but most of them know not!

Allâh says:

Is not He Who has made the earth as a fixed abode,
meaning, stable and stationary, so that it does not move or convulse, because if it were to do so, it would not be a good place for people to live on. But by His grace and mercy, He has made it smooth and calm, and it is not shaken or moved. This is like the Ayah,

Allâh, Who has made for you the earth as a dwelling place and the sky as a canopy (40:64).

(and has placed rivers in its midst,) means, He has placed rivers which are fresh and sweet, cutting through the earth, and He has made them of different types, large rivers, small rivers and some in between. He has caused them to flow in all directions, east, west, south, north, according to the needs of mankind in different areas and regions, as He has created them throughout the world and sends them their provision according to their needs.

(and has placed firm mountains therein,)
means, high mountains which stabilize the earth and make it steadfast, so that it does not shake.

means, He has placed a barrier between the fresh water and the salt water, to prevent them from mixing lest they corrupt one another. Divine wisdom dictates that each of them should stay as it is meant to be. The sweet water is that which flows in rivers among mankind, and it is meant to be fresh and palatable so that it may be used to water animals and plants and fruits. The salt water is that which surrounds the continents on all sides, and its water is meant to be salty and undrinkable lest the air be corrupted by its smell, as Allāh says:

(And it is He Who has let free the two seas, this is palatable and sweet, and that is salty and bitter; and He has set a barrier and a complete partition between them. (25:53)

Allāh says:

(Is there any god with Allāh?) meaning, any god who could do this, or who deserves to be worshipped? Both meanings are indicated by the context.

(Nay, but most of them know not!) means, in that they worship others than Allāh.

(62. Is not He Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any god with Allāh? Little is that you remember!) Allāh points out that He is the One upon Whom people call in times of difficulty, and He is the One to Whom they turn when
calamity strikes, as He says elsewhere:

«وَإِذَا سَكَّنَ الْمَرْيَمُ فِي الْبَيْتِ صَلُّ مِنْ نَذِّعُونَ إِلَّا إِنَّهُ 
(And when harm touches you upon the sea, those that you call upon vanish from you except Him» (17:67),

«فَإِذَا سَكَّنَ الْمَرْيَمُ فِي الْبَيْتِ قَالَ إِلَيْهِ نَذِّعُونَ 
(Then, when harm touches you, unto Him you cry aloud for help» (16:53).

Similarly, Allâh says here:

«أَلَمْ يَجِبَ الْمَنْضُرُ إِنَّهَا دَهَاءٌ»

«Is not He Who responds to the distressed one, when he calls on Him.»

meaning, Who is the only One to Whom the person in desperate need turns, and the only One Who can relieve those who are stricken by harm? Imâm Ahmad reported that a man of Balhajîm said: “O Messenger of Allâh, what are you calling for?” He said:

«أَذَاعُ إِلَيْهِ الَّذِي أَشْهَدْتُ إِنْ سَكَّنَ صَرُّ فَذَعُونَكَ كَنَفَّ عَلَى نَفْسِكَ، وَلَقدْ إِنَّكَ أُسْتَلَّتَ بِأَرْضِ لَا عَلَّمَةٌ وَذَعُونَكَ رَذَّ عَلَيْكَ، وَلَقدْ إِنَّكَ أُصْبِحْتَ سَيِّئَةً فَذَعُونَكَ أَنْبِيَّ لَدَيْكَ»

“I am calling people to Allâh Alone, the One Who, if you call on Him when harm befalls you, will relieve you; and when you are lost in the wilderness, you call on Him and He brings you back: and when drought (famine) strikes, you call on Him and He makes your crops grow.”

He said: “Advise me.” He  said:

«لَا تَشْتَبِثُ أَحَدًا وَلَا تَزَمَّدُنَّ فِي الْمَعْرُوفِ، وَلَوْ أَنْ تُلْقِي أَحَدًا وَلَّتَّنْبِسَ إِلَيْهِ وَجَهْكَ، وَلَوْ أَنْ قُلْتُمْ مُنْ ذَلِكَ فِي إِنَاءِ الْمَشْقَقِيي، وَلَوْ أَنتُمْ إِلَى أَضْفَفَ السَّيَاقَ إِنَّ أَنْبِيَّ فَإِلَى الْأَقْمَحِينَ، وَإِبَاهُ وَإِبْسَالُ الأَزْهَرَ فِي إِنَاءِ الأَزْهَرَ مِنْ الْمَجِلِّةِ وَإِنَّهُ لَا يُجِبُّ الْمَجِلِّةُ»

“Do not slander anyone and do not think of any good deed as insignificant, even if it is only meeting your brother with a cheerful face or emptying your vessel into the vessel of one who is asking for water. Wear your lower garment at mid-calf
length, or – if you insist – let it reach your ankles, and beware of lowering the garment below the ankles along the ground,\(^1\) for it is a form of showing-off, and Allāh does not like showing-off.\(^2\)

The Story of a *Mujāhid* who fought for the sake of Allāh

In his biography of Fāṭimah bint Al-Ḥasan Umm Aḥmad Al-ʻAjaliyyah, Al-Ḥāfīz bin ʻAsākir reported that she said: “One day the disbelievers defeated the Muslims in a battle. There was a good horse which belonged to a rich man who was also righteous. The horse just stood there, so its owner said, ‘What is the matter with you? Woe to you! I was only preparing you for a day such as this.’ The horse said to him: ‘How can you expect me not to perform badly, when you delegated my feeding to the grooms, and they mistreated me and only fed me a little?’ The man said, ‘I make you a promise before Allāh that from this day on, only I will feed you from my own lap.’ So the horse began to run, and his owner was saved, and after that he only ever fed the horse from his own lap. This story became well known among the people, and they started to come to him to hear the story from his own lips. News of this reached the king of Byzantium, and he said: ‘A city where this man is, will be kept safe from harm.’ He wanted to bring the man to his own city, so he sent an apostate (a man who had left Islām) who was living in his city to go to him, and when he reached him, he pretended that his intentions towards Islām and its followers were good, so the *Mujāhid* trusted him. One day they went out walking along the shore, but the apostate made a pact with another person, a follower of the Byzantine king, to come and help him take the *Mujāhid* prisoner. When they made their move, he lifted his gaze to the sky and said, ‘O Allāh! He has deceived me by swearing in Your Name, so protect me in whatever way You will.’ Then two wild animals came out and seized them, and the Mujāhid came back safe and sound.\(^3\)

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\(^1\) To let one’s lower garment trail along the ground.

\(^2\) Aḥmad 5:64. This narration is not authentic. Most parts of the text are found in other authentic Ḥadīths.

\(^3\) *Tārikh Dimashq* 19:489 MS.
The Inheritance of the Earth

means, each generation inherits from the generation that came before them, one after the other, as Allāh says:

«إِنْ يَسَّأَلُواْ بَيْنَ يْتَسَلَّطُونَ وَيْتَسَلَّطُونَ مِنْ بَيْنِهِمْ نَيَّةً كَانَ أَنْسَاهُمْ مِنْ ذَرِّيَّتِهِمْ قَوْمٌ مُّكْرَمُونَ»

«If He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people» (6:133),

وَقَالَ هَذَا ذَلِكَ الْجَهَّاْلُ الْأَوَّلُ وَعَلَّمَكُمْ فَوْقَ مَنْ تَابَ عَلَيْهِمْ

«And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others» (6:165),

وَأَذْكُرُ وَقَالَ الَّذِينَ آمَنُواْ إِلَيْنَا عَلَىٰ نَزْلَةٍ مَّعَيْنَةٍ

«And (remember) when your Lord said to the angels: “Verily, I am going to place generations after generations on earth.”» (2:30)

meaning, people who will come after one another, as we have already stated.

Allāh’s saying:

«إِنْ يَسَّأَلُواْ بَيْنَ يْتَسَلَّطُونَ وَيْتَسَلَّطُونَ مِنْ بَيْنِهِمْ نَيَّةً كَانَ أَنْسَاهُمْ مِنْ ذَرِّيَّتِهِمْ قَوْمٌ مُّكْرَمُونَ»

«and makes you inheritors of the earth,»

means, nation after nation, generation after generation, people after people. If He had willed, He could have created them all at one time, and not made some of them the offspring of others. If He had willed, He could have created them all together, as He created Ādam from dust. If He had willed, He could have made some of them the offspring of others, but not caused any of them to die until they all died at one time; in this case the earth would have become constricted for them and it would be too difficult for them to live and earn a living, and they would have caused inconvenience and harm to one
another. But His wisdom and decree ruled that they should be created from one soul, then their numbers should be greatly increased, so He created them on the earth and made them generation after generation, nation after nation, until their time will come to an end and there will be no one left on earth, as Allāh has decreed and as He has completely counted out their numbers. Then the Resurrection will come to pass, and each person will be rewarded or punished according to his deeds. Allāh says:

«أَنَّ يُبِيبُ السَّيِّدُرَ إِذَا ذَٰكَهُ، وَيُكَيْدِفُ الْمُسْحُورَ، وَيَعْلَمُهُمُ ٱلْخَلْقَةُ، ٱلرَّحيْمُ ۛ أَوْلَىٰ مَعَ ٱللَّهِ»

«Is not He Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any god with Allāh?»

meaning, is there anyone else able to do that, or a god with Allāh worth worshipping – while you know that He is the only one who can do that, having no partners?

«قَيِّمُ لَكُمْ نَّا دِينُوكُمْ»

«Little is that you remember!» meaning, how little they think about that which would guide them to the truth and show them the straight path.

«أَنَّ يُبِيبُضُمُ ۖ فِي طَلْقِبٍ ٱلنَّبِيرِ وَٱلْبَحْرِ وَۖ مِنْ بَرَّيِّلِ ٱلْيَمَنِ ۖ بَيِّنَ يَبِينُ بَيِّنًاٖ ۚ رَحِيمًا أَوْلَىٰ مَعَ ٱللَّهِ»

«63. Is not He Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His mercy? Is there any god with Allāh? Exalted be Allāh above all that they associate as partners!»

Allāh says,

«أَنَّ يُبِيبُضُمُ ۖ فِي طَلْقِبٍ ٱلنَّبِيرِ وَٱلْبَحْرِ»

«Is not He Who guides you in the darkness of the land and the sea,»

meaning, by means of what He has created of heavenly and earthly signposts. This is like the Āyah,

«وَتَفَسَّرُونَ ۗ وَالَّذِينَ مَسَّهُمْ ۙ يَتَّقُونَ»
And landmarks and by the stars, they guide themselves.  

And it is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea...  

It is He Who sends the winds as heralds of glad tidings, going before His mercy, meaning, ahead of the clouds which bring rain, by means of which Allah shows His mercy to His servants who are suffering drought and despair.

Is there any god with Allah? Exalted be Allah above all that they associate as partners!

Is not He Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any god with Allah? Say: "Bring forth your proofs, if you are truthful." He is the One Who, by His might and power, originates
creation and then repeats it. This is like the Āyat:

«Verily, the punishment of your Lord is severe and painful. Verily, He it is Who begins and repeats.» (85:12-13)

«And He it is Who originates the creation, then He will repeat it; and this is easier for Him.» (30:27)

«and Who provides for you from heaven and earth?»

with the rain He sends down from the sky causing the blessings of the earth to grow, as He says elsewhere:

«By the sky which gives rain, again and again. And the earth which splits.» (86:11-12)

«He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it» (34:2).

Allāh, may He be blessed and exalted, sends down water from the sky as a blessing, and causes it to penetrate the earth, and then come forth as springs. After that, by means of the water He brings forth all kinds of crops, fruits and flowers, in all their different forms and colors.

«Eat and pasture your cattle; verily, in this are signs for men of understanding» (20:54).

Allāh says:

«Is there any god with Allāh?» meaning, who did this? Or, according to another interpretation: after this (who could be worth worship)?
《Say: “Bring forth your proofs, if you are truthful.”》

Produce the evidence of that. But it is known that they have no proof or evidence, as Allāh says:

وَمَن يَبْعَثُ مَعَ اللَّهِ إِلَى هَمْسَةٍ مَّلَسَّهَا فَلَا يُعْلِمُهُ اللَّهُ إِلَّا هُوَ فَإِنَّمَا حَصَّانُ عَبْدِهِ إِذَا ضَيْغَى إِلَّا يُفْلِحُ

{And whoever invokes besides Allāh, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, the disbelievers will not be successful.} (23:117)

وَلَا يَنْصَرُنَّ مِن فِي السَّكَوَاتِ وَالْأَرْضِ الْبَيْنَ أَلَّا إِلَّا اللَّهُ وَمَن يَعْلِمُ أَنَّهُ يَعْلِمُ عِنْدَهُ

{65. Say: “None in the heavens and the earth knows the Unseen except Allāh, nor can they perceive when they shall be resurrected.”}  

{66. Nay, their knowledge will perceive that in the Hereafter. Nay, they are in doubt about it. Nay, they are in complete blindness about it.}

The One Who knows the Unseen is Allāh

Allāh commands His Messenger ﷺ to inform all of creation that no one among the dwellers of heaven and earth knows the Unseen, except Allāh.

إِلاَّ اللَّهُ

(except Allāh) This is an absolute exception, meaning that no one knows this besides Allāh, He is alone in that regard, having no partner in that knowledge. This is like the Āyāt:

وَإِنَّ اللَّهَ بِذِكْرِهِ لَيْبَغِيَ اللَّهُ مَا عَلِمَهُ إِلَّا هُوَ

{And with Him are the keys of the Unseen, none knows them but He} (6:59).

إِنَّ اللَّهَ بِذِكْرِهِ مَا عَلِمَهُ إِلَّا هُوَ

{Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain} (31:34).

until the end of the Sūrah. And there are many Āyāt which mention similar things.
nor can they perceive when they shall be resurrected.

That is, the created beings who dwell in the heavens and on earth do not know when the Hour will occur, as Allâh says:

\[ \text{"Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden" (7:187).} \]

meaning, it is a grave matter for the dwellers of heaven and earth.

\[ \text{"Nay, their knowledge will perceive that in the Hereafter. Nay, they are in doubt about it."} \]

means their knowledge and amazement stops short of knowing its time. Other scholars read this with the meaning “their knowledge is all the same with regard to that,” which reflects the meaning of the Hadîth in Sahîh Muslim which states that the Messenger of Allâh ṣâli`l said to Jibrîl, when the latter asked him when the Hour would come:

\[ \text{"What is the one who is being asked about it does not know any more than the one who is asking."}[1] \]

In other words, they were both equal in the fact that their knowledge did not extend that far.

\[ \text{"Nay, they are in doubt about it."} \]

This refers to the disbelievers in general as Allâh says elsewhere:

\[ \text{"And they will be set before your Lord in rows, (and Allâh will say:) "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no} \]

meeting for you (with Us).” (18:48)

i.e., the disbelievers among you. By the same token, Allāh says here:

«نَّمَّتُمْ فِي شَيْءٍ سُبُهَّ»

«Nay, they are in doubt about it.» meaning, they doubt that it will come to pass.

«نَّمَّتُمْ أَنْفُسَكُمْ»

«Nay, they are in complete blindness about it.» They are blind and completely ignorant about it.

إِنْ كُنتُمْ أَلَوْنَاءَ مِنَ اللَّهِ لَأَنْبِئَكُمْ أَنْتُمْ تَمُوتُونَاسْمَاتُكُمْ. ۖ لَنَكُمْ لَا تَعْلَمُونَ حَقَّ الْخَيْبَةِ الْمُبِينَةِ ۗ لَا تَتَّكَلُّنَّ فِي الْجِهَادِ إِنْ كُنتُمْ بِغَافِلِينَ

67. And those who disbelieve say: “When we have become dust – we and our fathers – shall we really be brought forth?”

68. “Indeed we were promised this – we and our forefathers before, verily, these are nothing but tales of ancients.”

69. Say to them: “Travel in the land and see how has been the end of the criminals.”

70. And grieve you not over them, nor be straitened (in distress) because of what they plot.

**Scepticism about the Resurrection and Its Refutation**

Allāh tells us about the idolators who deny the Resurrection, considering it extremely unlikely that bodies will be re-created after they have become bones and dust. Then He says:

«لَنَكُمْ لَا تَعْلَمُونَ حَقَّ الْخَيْبَةِ الْمُبِينَةِ ۖ لَا تَتَّكَلُّنَّ فِي الْجِهَادِ إِنْ كُنتُمْ بِغَافِلِينَ»

«Indeed we were promised this – we and our forefathers before,»

meaning, ‘we and our forefathers have been hearing this for a long time, but in reality, we have never seen it happen.’

«إِنْ كُنتُمْ أَلَوْنَاءَ مِنَ اللَّهِ لَأَنْبِئَكُمْ أَنْتُمْ تَمُوتُونَاسْمَاتُكُمْ. ۖ لَنَكُمْ لَا تَعْلَمُونَ حَقَّ الْخَيْبَةِ الْمُبِينَةِ»

«verily, these are nothing but tales of ancients.»

the promises that bodies will be restored are
meaning, those who denied the Messengers and their message of the Resurrection and other matters. See how the punishment and vengeance of Allâh struck them and how Allâh saved from among them the noble Messengers and the believers who followed them. This will be an indication of the truth of the Message brought by the Messengers. Then, to comfort the Prophet ﷺ, Allâh says:

\[
\text{\textit{And grieve you not over them,}}
\]

meaning, 'but do not feel sorry for them or kill yourself with regret for them,'

\[
\text{\textit{nor be straitened because of what they plot.}}
\]

means, 'because they plot against you and reject what you have brought, for Allâh will help and support you, and cause your religion to prevail over those who oppose you and stubbornly resist you in the east and in the west.'

71. And they say: "When this promise, if you are truthful?"

72. Say: "Perhaps that which you wish to hasten on, may be
close behind you.’

73. Verily, your Lord is full of grace for mankind, yet most of them do not give thanks.

74. And verily, your Lord knows what their breasts conceal and what they reveal.

75. And there is nothing hidden in the heaven and the earth but it is in a Clear Book.

Allāh tells us about how the idolators asked about the Day of Resurrection, but thought it unlikely that it would ever come to pass.

And they say: “When (will) this promise (be fulfilled), if you are truthful?”

Allāh said, responding to them:

Say ‘O Muhammad,’

Perhaps that which you wish to hasten on, may be close behind you.

Ibn ‘Abbās said, “That which you wish to hasten on has come close to you, or some of it has come close.”[1] This was also the view of Mujāhid, Ad-Daḥḥāk, ‘Aṭā Al-Khurāsānī, Qatādah and As-Suddī.[2] This is also what is meant in the Āyāt:

And they say: “When will that be?” Say: “Perhaps it is near!” (17:51)

They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers (29:54).

may be close behind you." means, it is being hastened for you. This was reported from Mujâhid.\textsuperscript{[1]}

Then Allâh says:

\begin{quote}
Verily, your Lord is full of grace for mankind,
\end{quote}

meaning, He abundantly bestows His blessings on them even though they wrong themselves, yet despite that they do not give thanks for those blessings, except for a few of them.

\begin{quote}
And verily, your Lord knows what their breasts conceal and what they reveal.
\end{quote}

means, He knows what is hidden in their hearts just as He knows what is easily visible.

\begin{quote}
It is the same (to Him) whether any of you conceals his speech or declares it openly\textsuperscript{[1]} (13:10),
\end{quote}

\begin{quote}
He knows the secret and that which is yet more hidden\textsuperscript{[2]} (20:7),
\end{quote}

\begin{quote}
Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal\textsuperscript{[3]} (11:5).
\end{quote}

Then Allâh tells us that He is the Knower of the unseen in the heavens and on earth, and that He is the Knower of the unseen and the seen, i.e., that which is unseen by His servants and that which they can see. And Allâh says:

\begin{quote}
and there is nothing hidden\textsuperscript{[2]} Ibn 'Abbâs said, "This means, there is nothing"
\end{quote}

\begin{quote}
\textsuperscript{[1]} At-Tabari 19:492.
\textsuperscript{[2]} At-Tabari 19:494.
\end{quote}
in the heaven and the earth but it is in a Clear Book.

This is like the Ayah,

(Q 22:70)

Know you not that Allah knows all that is in the heaven and on the earth? Verily, it is (all) in the Book. Verily, that is easy for Allah.

(76. Verily, this Qur’ān narrates to the Children of Israel most of that in which they differ.

(77. And truly, it is a guide and a mercy for the believers.

(78. Verily, your Lord will decide between them by His judgement. And He is the All-Mighty, the All-Knowing.

(79. So, put your trust in Allah; surely, you are on manifest truth.

(80. Verily, you cannot make the dead to hear nor can you make the deaf to hear the call, when they flee, turning their
81. Nor can you lead the blind out of their error. You can only make to hear those who believe in Our Ayāt, so they submit (became Muslims).

The Qur’ān tells the Story of the Differences among the Children of Israel, and Allāh judges between Them

Allāh tells us about His Book and the guidance, proof and criterion between right and wrong that it contains. He tells us about the Children of Israel, who were the bearers of the Tawrāh and Injīl.

<most of that in which they differ. such as their different opinions about ‘Īsā. The Jews lied about him while the Christians exaggerated in praise for him, so the Qur’ān came with the moderate word of truth and justice: that he was one of the servants of Allāh, and one of His noble Prophets and Messengers, may the best of peace and blessings be upon him, as the Qur’ān says:

<Such is ‘Īsā, son of Maryam. (It is) a statement of truth, about which they doubt> (19:34).

<And truly, it is a guide and a mercy for the believers.>

meaning, it is guidance for the hearts of those who believe in it, and a mercy to them.

Then Allāh says:

<Verily, your Lord will decide between them>

meaning, on the Day of Resurrection,

<by His judgement. And He is the All-Mighty,>

means, in His vengeance,
The Command to put One’s Trust in Allāh and to convey the Message

“So, put your trust in Allāh; in all your affairs, and convey the Message of your Lord.

{surely, you are on manifest truth. meaning, you are following manifest truth, even though you are opposed by those who oppose you because they are doomed. The Word of your Lord has been justified against them, so that they will not believe even if all the signs are brought to them. Allāh says:}

{Verily, you cannot make the dead to hear} meaning, you cannot cause them to hear anything that will benefit them. The same applies to those over whose hearts is a veil and in whose ears is deafness of disbelief. Allāh says:

{nor can you make the deaf to hear the call, when they flee, turning their backs. Nor can you lead the blind out of their error. You can only make to hear those who believe in Our Āyāt, so they submit (became Muslims).} meaning, those who have hearing and insight will respond to you, those whose hearing and sight are of benefit to their hearts and who are humble towards Allāh and to the Message that comes to them through the mouths of the Messengers, may peace be upon them.

{82. And when the Word is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our Āyāt.}
The Emergence of the Beast of the Earth

This is the beast which will emerge at the end of time, when mankind has become corrupt and neglected the commands of Allāh and changed the true religion. Then Allāh will cause a beast to emerge from the earth. It was said that it will be brought from Makkah, or from somewhere else, as we shall discuss in detail below, if Allāh wills. The beast will speak to people about matters. Ibn ‘Abbās, Al-Ḥasan and Qatādah said, and it was also narrated from ‘Ali, may Allāh be pleased with him, that it will speak words, meaning, it will address them.[1]

Many Hadīths and reports have been narrated about the beast, and we will narrate as many of them as Allāh enables us to, for He is the One Whose help we seek.

Imām Aḥmad recorded that Ḥudhayfah bin Asīd Al-Ghifārī said, “The Messenger of Allāh ﷺ came out from his room while we were discussing the matter of the Hour. He said:

ٌلا تقوم الساعة حتى ترزع آيات: طلوع الشمس من مغربها، والذخان والذبابة وخروج ياجوج وماجوج، وخروج عيسى ابن مريم عليه السلام، والنجاسة، وثلاثة عووم: خشف بالغرق، وخشف بالشرق، وخشف بجزيرة العرب، وناس تخرج من فجر عدن نسوه أو نحمر الناس، ببئس معهم حيث باتوا وفقيث معهم حيث قالوا

“The Hour will not come until you see ten signs: the rising of the sun from the west; the smoke (Ad-Dukhān); emergence of the beast; the emergence of Ya’jūj and Ma’jūj; the appearance of ‘Īsā bin Maryam, upon him be peace; the Dajjāl; and three land cave-ins, one in the west, one in the east and one in the Arabian Peninsula; and a Fire which will emerge from the midst of Yemen, and will drive or gather the people, stopping with them whenever they stop for the night or to rest during the day.”[2]

This was also recorded by Muslim and the Sunan compilers from Ḥudhayfah, in a Mawqūf[3] report. At-Tirmidhi said, “It is

Another Hadith

Muslim bin Al-Hajjaj recorded that `Abdullah bin `Amr said, “I memorized a Hadith from the Messenger of Allah which I never forgot afterwards. I heard the Messenger of Allah say:

«إن أول الآيات خروج سلطة الشمس من مغربها، وخروج الداية على الناس صحي، وأثبتهما ما كانت قبل صاحبها فالأخرى على إرها قريباً»

“The first of the signs to appear will be the rising of the sun from the west, and the emergence of the beast to mankind in the forenoon. Whichever of them appears first, the other will follow close behind it.”

Another Hadith

In his Sahih, Muslim recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

«버ادروا بال الأعمال ثبتاً، طلوع الشمس من مغربها، والدخان، والدجال، والداية، وحائضه أحدكم، وأمر العامة»

“Hasten to do good deeds before six things appear: the rising of the sun from the west; the smoke; the Dajjal; the beast; the (death) of one of your favorite, or general affliction.”

This was recorded by Muslim alone. Muslim also recorded that Abu Hurayrah, may Allah be pleased with him, said that the the Prophet said:

«버ادروا بال الأعمال ثبتاً: الدجال، والدخان، وذاتية الأرض، وطلوع الشمس من مغربها، وأمر العامة»

“Hasten to do good deeds before six things appear: the Dajjal;”

the smoke; the beast of the earth; the rising of the sun from the west; and the (death of one of your favorite) or general affliction. ¹

Another Hadîth

Ibn Mâjah recorded from Anas bin Mâlik that the Messenger of Allâh ﷺ said:

«Hasten to do good deeds before six things appear: the rising of the sun from the west; the smoke; the beast; the Dajjâl; and the (death of one of your favorite) or general affliction.»

He was the only one who recorded this version.²

Another Hadîth

Abu Dâwûd At-Tâyâlîsî recorded from Abu Hurayrah, may Allâh be pleased with him, that the Messenger of Allâh ﷺ said:

«A beast will emerge from the earth, and with it will be the staff of Mûsâ and the ring of Sulaymân, peace be upon them both. It will strike the nose of the disbelievers with the staff, and it will make the face of the believer bright with the ring, until when people gather to eat, they will be able to recognize the believers from the disbelievers.³»

It also was recorded by Imâm Aḥmad, with the wording:

«It will strike the nose of the disbelievers with the ring, and...»

¹ Muslim 4:2267.
² Ibn Mâjah 2:1348.
³ At-Tâyâlîsî 334.
will make the face of the believer bright with the staff, until when people gather for a meal, they will say to one another, O believer, or O disbeliever.\[^{1}\]

It was also recorded by Ibn Mājah.\[^{2}\]

Ibn Jurayj reported that Ibn Az-Zubayr described the beast and said, “its head is like the head of a bull, its eyes are like the eyes of a pig, its ears are like the ears of an elephant, its horns are like the horns of a stag, its neck is like the neck of an ostrich, its chest is like the chest of a lion, its color is like the colour of a tiger, its haunches are like the haunches of a cat, its tail is like the tail of a ram, and its legs are like the legs of a camel. Between each pair of its joints is a distance of twelve cubits. It will bring out with it the staff of Mūsā and the ring of Sulaymān. There will be no believer left without it making a white spot on his face, which will spread until all his face is shining white as a result; and there will be no disbeliever left without it making a black spot on his face, which will spread until all his face is black as a result, then when the people trade with one another in the marketplace, they will say, ‘How much is this, O believer?’ ‘How much is this, O disbeliever?’ And when the members of one household sit down together to eat, they will know who is a believer and who is a disbeliever. Then the beast will say: ‘O so-and-so, enjoy yourself, for you are among the people of Paradise.’ And it will say: ‘O so-and-so, you are among the people of Hell,’

This is what Allāh says:

\[
\text{And when the Word is fulfilled against them, We shall bring from the earth a beast for them, to speak to them because mankind believed not with certainty in Our Ayāt.\[^{3}\]}
\]

\[^{1}\] Ahmad 2:295.
\[^{2}\] Ibn Mājah 2:1351.
\[^{3}\] Al Baghwi 3:429.
83. And (remember) the Day when We shall gather out of every nation a Fawj of those who denied Our Ayat, and they shall be driven.

84. Till, when they come, He will say: "Did you deny My Ayat whereas you comprehended them not by knowledge, or what was it that you used to do?"

85. And the Word will be fulfilled against them, because they have done wrong, and they will be unable to speak.

86. See they not that We have made the night for them to rest therein, and the day sight-giving? Verily, in this are Ayat for the people who believe.

Gathering the Wrongdoers on the Day of Resurrection

Allah tells us about the Day of Resurrection when the wrongdoers who disbelieved in the signs and Messengers of Allah will be gathered before Allah, so that He will ask them about what they did in this world, rebuking, scolding and belittling them.

84. "And the Day when We shall gather out of every nation, a Fawj"

means, from every people and generation a group

88. "of those who denied Our Ayat. This is like the Ayat:

84. "Assemble those who did wrong, together with their companions (from the devils)."

(37:22)

81. "And when the souls are joined with their bodies" (81:7).
Ibn 'Abbās, may Allāh be pleased with him, said: "They will be pushed.\footnote{At-Ṭabari 19:501.} ‘Abdur-Raḥmān bin Zayd bin Aslam said: "They will be driven.\footnote{At-Ṭabari 19:438.}"

\textit{Till, when they come,} and stand before Allāh, may He be glorified and exalted, in the place of reckoning,

\begin{quote}
He will say: "Did you deny My Āyāt whereas you comprehended them not by knowledge, or what was it that you used to do?"
\end{quote}

meaning they will be asked about their beliefs and their deeds. Since they are among the doomed and, as Allāh says:

\begin{quote}
He neither believed nor performed Salāh! But on the contrary, he denied and turned away! (75:31-32)
\end{quote}

Then the proof will be established against them and they will have no excuse whatsoever, as Allāh says:

\begin{quote}
That will be a Day when they shall not speak. And they will not be permitted to put forth any excuse (77:35-36).
\end{quote}

Similarly, Allāh says here:

\begin{quote}
And the Word will be fulfilled against them, because they have done wrong, and they will be unable to speak.
\end{quote}

They will be stunned and speechless, unable to give any answer. This is because they wronged themselves in the world, and now they have returned to the One Who sees the unseen and the seen, from Whom nothing can be hidden.

Then Allāh points out His complete power, immense authority and greatness, all dictating that He is to be obeyed
and that His commands must be followed, and that the message of inescapable truth brought by His Prophets must be believed in. Allah says:

"Verily, in this are Ayat for the people who believe."
be blown — and all who are in the heavens and all who are on the earth, will be terrified except him whom Allāh wills. And all shall come to Him, humbled.»

«88. And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The work of Allāh, Who perfected all things, verily, He is well-acquainted with what you do.»

«89. Whoever brings a good deed, will have better than its worth; and they will be safe from the terror on that Day.»

«90. And whoever brings an evil deed, they will be cast down on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do?"

The Terrors of the Day of Resurrection, the Rewards for Good Deeds and the Punishments for Evil Deeds

Allāh tells us about the terrors of the Day when the Šūr will be blown. The Šūr, as described in the Hadīth, is,

«وَعَلَىٰ الْمُرْجَعِ ۖ اَنْتَ أَنتَ هُدّيٓء»

«a horn which is blown into.»

According to the Hadīth about the Šūr (Trumpet), it is (the angel) Isrāfīl who will blow into it by the command of Allāh, may He be exalted. He will blow into it for the first time, for a long time. This will signal the end of the life of this world, and the Hour will come upon the most evil of people ever to live. Everyone who is in the heavens and on earth will be terrified,

«إِلَّاَمَّا أَتَىَ الْغَهْرُ عَلَىٰ نَفْسِهِمْ»

«except him whom Allāh wills.» these are the martyrs, for they are alive, with their Lord, and being provided for.\footnote{[1] See volume two, the Tafsīr of Sūrah Āl ‘Imrān (3:169).}

Imām Muslim bin Al-Ḥajjāj recorded that ‘Abdullāh bin ‘Amr, may Allāh be pleased with him, said that a man came to him and said, “What is this Hadīth that you are narrating, that the Hour will come upon such and such people?” He said, “Subḥān Allāh or ‘Lā Ilāha Illallāh (or something similar), I had decided
that I would not narrate anything to anyone now. I had only said that after a little while, you will see a major event which will destroy the House [the Ka'bah], and such and such will happen.” Then he said, “The Messenger of Allah ﷺ said:

«The Dajjal will emerge in my Ummah, and will remain for forty - I do not know whether he said forty days, or forty months, or forty years - then Allâh will send ‘Isâ son of Maryam, who looks like ‘Urhwah bin Mas‘ûd, and he will search for him and destroy him. Then mankind will remain for seven years during which there will not be any enmity between any two people. Then Allâh will send a cool wind from the direction of Syria, and no one will be left on the face of the earth who has even a speck of goodness or faith in his heart, but it will take him. Even if he entered into the heart of a mountain, the wind would follow him and seize him.»

He said, “I heard it from the Messenger of Allâh ﷺ who said:

«Verily, the Qiyāmah of the Last Day is in the close of the day and the beginning of the night, and in the end of the year and the beginning of the year. Allâh will not leave in the earth an evil character but one of my servants. I shall be the first to meet the Qiyāmah, the first to enter Paradise, and the first to enter Hell. The first who enters Paradise will be the first sinner of the people of the earth. The first who enters Hell will be the last sinner of the people of the earth. Allâh has appointed me to announce the news of the Qiyāmah to His servants.»

«Then the most evil of people will remain, and they will be as...»
nimble as birds and will be more temperamental than wild beasts. They will not recognize anything good or denounce anything evil. The Shaytān will appear to them and will say, “Will you do as I tell you?” They will say, “What do you command us to do?” He will command them to worship idols but in spite of this their provision will be plentiful and they will lead comfortable lives. Then the  Sốr (Trumpet) will be blown, and no one will hear it but he will tilt his head to hear the sound. The first person to hear it will be a man who is setting up the tank for watering his camels. He will fall down, and all the other people will also fall down. Then Allāh will send — or send down — rain like dew — or he said, like shade (Nu’mān was the one who was not sure) — from which will grow the bodies of the people. Then the Trumpet will be blown again, and they will get up and look around. Then it will be said: “O mankind! Go to your Lord!” And they will be stopped, for they are to be questioned. Then it will be said: “Bring forth the people who are to be sent to the Fire.” It will be asked: “How many are they?” It will be said, “Out of every thousand, nine hundred and ninety-nine.” That will be the Day which will make the children grey-headed, and that will be the Day when the Shin shall be uncovered.\[11\]

His saying:

\[\text{“Then the Šür (Trumpet) will be blown, and no one will hear it but he will tilt his head to hear the sound.”}\]

means that they will tilt their heads so that they can better hear the sound coming from the heavens. That is the blast of the Šür which will terrify everyone, then after that will come the blast which will cause them to die, then the blast which will resurrect them to meet the Lord of the worlds — this is when all of the creation will be brought forth from their graves. Allāh says:

\[\text{«And all shall come to Him, humbled.»}\]

\[\text{meaning, humbling}\]

\[\text{[11] Muslim 4:2258.}\]
themselves and obeying Him, and no one will go against His command. This is like the Ayāt:

\[\text{On the Day when He will call you, and you will answer with His praise and obedience} \] (17:52).

\[\text{Then afterwards when He will call you by a single call, behold, you will come out from the earth} \] (30:25).

According to the Ḥadīth about the Sūr,[1] when it is blown for the third time, Allāh will command the souls to be put into the hole of the Sūr (Trumpet), then Isrāfīl will blow into it, after the bodies have grown in their graves and resting places, and when he blows into the Sūr (Trumpet), the souls will fly, the believers’ souls glowing with light, and the disbelievers’ souls looking like darkness. And Allāh will say: “By My might and majesty, every soul will go back to its body.” And the souls will come back to their bodies and go through them like poison going through a person who is bitten or stung by a poisonous creature. Then they will get up, brushing off the dirt of their graves. Allāh says:

\[\text{The Day when they will come out of the graves quickly as racing to a goal.} \] (70:43)

\[\text{And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds.} \] (27:88)

meaning, you will see them as if they are fixed and as if they will remain as they are, but they will pass away as the passing away of the clouds, i.e., they will move away from their places.

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[1] At-Ṭabarānī in At-Ṭiwāl 36. The author is refering to an unauthentic Ḥadīth. Most of the scholars say that the Sūr will be blown two times, based upon the authentic Ḥadīths, including those seen in this discussion.
This is like the Āyāt:

«On the Day when the heaven will shake with a dreadful shaking. And the mountains will move away with a (horrible) movement.» (52:9-10)

«And they ask you concerning the mountains: say, “My Lord will blast them and scatter them as particles of dust. Then He shall leave them as a level smooth plain. You will see therein nothing crooked or curved.”» (20:105-107),

«And (remember) the Day We shall cause the mountains to pass away, and you will see the earth as a leveled plain.» (18:47).

«The work of Allāh, Who perfected all things,» means, He does that by His great power.

«Who perfected all things,» means, He has perfected all that He has created, and has fashioned it according to His wisdom.

«Verily, He is well-acquainted with what you do» means, He knows all that His servants do, good or evil, and He will reward or punish them accordingly.

Then Allāh describes the state of the blessed and the doomed on that Day, and says:

«Whoever brings a good deed, will have better than its worth.» Qatādah said, “That is sincerely for Allāh alone.”[11] Allāh has

explained elsewhere in the Qur'ān that He will give ten like it.

«وَلَا يُعْرَضُهُمُ الْخَوْفُ أَلَّا يَفْسَدُونَ»

«...and they will be safe from the terror on that Day.»

This is like the Āyah,

«لَا يُعْرَضُونَ الْخَوْفَ أَلَّا يَفْسَدُونَ»

«The greatest terror will not grieve them» (21:103) and Allāh said:

«أَلَمْ يَقُولُوا مَن يَأْتِي مَعِي نِعْمَةً فَيُعْرَضُونَ»

«Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection?» (41:40),

«وَلَا يَأْتِي مَعِي نِعْمَةً فَيُعْرَضُونَ»

«...and they will reside in the high dwellings in peace and security» (34:37).

«وَلَا يَأْتِي مَعِي نِعْمَةً فَيُعْرَضُونَ»

«And whoever brings an evil deed, they will be cast down on their faces in the Fire.»

means, whoever comes to Allāh with evil deeds, and with no good deeds to his credit, or whose evil deeds outweigh his good deeds. Allāh says:

«وَلَا يَأْتِي مَعِي نِعْمَةً فَيُعْرَضُونَ»

«...and they will reside in the high dwellings in peace and security»

«وَلَا يَأْتِي مَعِي نِعْمَةً فَيُعْرَضُونَ»

«(And it will be said to them) "Are you being recompensed anything except what you used to do?"»

«وَلَا يَأْتِي مَعِي نِعْمَةً فَيُعْرَضُونَ»

«...and they will reside in the high dwellings in peace and security»

«وَلَا يَأْتِي مَعِي نِعْمَةً فَيُعْرَضُونَ»

«91. I have been commanded only to worship the Lord of this city, Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims.»

«92. And that I should recite the Qur'ān, then whosoever receives guidance, receives it for the good of himself; and whosoever goes astray, say (to him): “I am only one of the warners.”»
93. And say: "All the praises and thanks be to Allah. He will show you His Ayat, and you shall recognize them. And your Lord is not unaware of what you do."

The Command to worship Allah and to call People with the Qur'an

Allah commands His Messenger ﷺ to say:

إِنَّا أُمِرْتُ أَنْ أُنَبِّئَ رَبَّكَ كَنُذُو الْأَرْضِ أَلْفَى حَرْمَاهَا وَلَمْ يُصَلِّلْ نَبَيُّهُ

I have been commanded only to worship the Lord of this city, Who has sanctified it and to Whom belongs everything.

This is like the Ayah,

أَلْلَّهَ الَّذِي يَفْتَنُكُمْ

Say: "O you mankind! If you are in doubt as to my religion, then (know that) I will never worship those whom you worship besides Allah. But I worship Allah Who causes you to die.« (10:104)

The fact that the word "Rabb" (Lord) is connected to the word city (in the phrase "the Lord of this city") is a sign of honor and divine care for that city. This is like the Ayah,

قَلْ يُبَيِّنُوا رَبَّ هَذَا الْبُيْتِ أَلْلَّهُ الَّذِي نَعْمَهُ مِنْ جَوْهَرِ وَسُؤْلِهِ مِنْ حُرُمِهِ

So let them worship the Lord of this House (the Ka'bah), Who has fed them against hunger, and has made them safe from fear.« (106:3-4)

The fact that "Who has sanctified it" means, the One Who made it a sanctuary by His Law and by His decree, making it sanctified. It was recorded in the Two Sahīhs that Ibn ‘Abbās said: "On the day of the conquest of Makkah, the Messenger of Allah ﷺ said:

إِنِّي هَذَا الْبُلْدَانُ حَرَّمَهَا اللَّهُ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ مِّنْ عُرُقِهَا إِلَّا مَنْ عَرَفَهَا وَلاَ يُطَأَّرَ عَنْهَا وَلاَ يَقُولُ فَلْيَقْلَ عَلَيْهَا إِلَّا مَنْ حِكَمَهَا وَلاَ يَقُولُ فَلْيَقْلَ عَلَيْهَا إِلَّا مَنْ حِكَامَهَا

Verily, this city was made sacred by Allah the day He
created the heavens and the earth, so it is sacred by the sanctity of Allāh until the Day of Resurrection. Its thorny bushes should not be cut, its game should not be chased, and its lost property should not be picked up except by one who would announce it publicly and none is allowed to uproot its thorny shrubs..."[1]

This was reported in Ṣaḥīḥ, Hasan, Musnad narrations, through various routes, by such a large group that it is absolutely unquestionable, [2] as has been explained in the appropriate place in the book Al-Aḥkām, to Allāh is the praise and thanks.

«وَلَأَيْتَنَّ نُفَلِّ مَالُ مَالِ»

«(and to Whom belongs everything.) This is a statement of general application following a specific statement, i.e., He is the Lord of this city, and the Lord and Sovereign of all things, there is no god worthy of worship besides Him.

«وَأَيْتَنَّ نُفَلِّ مَالُ مَالِ»

«And I am commanded to be from among the Muslims.» means, those who believe in Allāh alone, who are sincere towards Him and who obediently follow His commands.

«وَلَأَيْتَنَّ نُفَلِّ مَالُ مَالِ»

«And that I should recite the Qur'ān,» means, to people, so as to convey it to them. This is like the Āyah,

«ذَٰلِكَ نَتَبِعُوهُ عَلَى كِتَابِ الْأَلِبَةِ وَالْقُرْآنِ المُكْتَبِ»

«This is what We recite to you of the Āyāt and the Wise Reminder.» (3:58)

«تَبَارَكَ الَّذِي نُفَلِّ مَالِ مَالِ وَأَلْبَاَرُ»

«We recite to you some of the news of Mūsā and Fir'awn in truth.» (28:3)

meaning, I am a conveyer and a warner.'

meaning, I have an example to follow in the Messengers who warned their people, and did what they had to do in order to convey the Message to them and fulfil the covenant they had made. Allāh will judge their nations to whom they were sent, as He says:

(13:40).

(11:12).

And say: “All the praises and thanks be to Allāh. He will show you His Āyāt (signs), and you shall recognize them.”

This is like the Āyah,

(41:53).

(And your Lord is not unaware of what you do.)

means, on the contrary, He witnesses and sees all things. It
was recorded that Imām Aḥmad, may Allāh have mercy upon him, used to recite the following two lines of verse, whether they were written by him or someone else:

“If you are alone one day, do not say, ‘I am alone.’ Rather say, ‘Someone is watching me.’

Do not think that Allāh will let His attention wander for even an instant, or that anything is hidden from Him.”

This is the end of the *Tafsīr* of *Sūrat An-Naml*. All praise and thanks be to Allāh.
The *Tafsir* of *Sūrat Al-Qaṣaṣ*

(Chapter - 28)

Which was revealed in Makkah

Imām Ahmad bin Ḥanbal, may Allāh have mercy on him, recorded that Ma'ādiyarib said: “We came to 'Abdullāh and asked him to recite to us:

\[
\text{TA Sīn Mīm.}
\]

the two hundred. He said, ‘I do not know it; you should go to someone who learned it from the Messenger of Allāh ﷺ, Khabbāb bin Al-Araff.’ So we went to Khabbāb bin Al-Araff and he recited it to us, may Allāh be pleased with him.”[1]

[1] Ahmad 1:419. There is a deficiency in the chain of narrators. It also appears to be about *Sūrat Ash-Shu‘ārā* (26) which contains two hundred and twenty-seven Āyāt. However Ibn Kathīr mentions a narration about Ibn Mas‘ūd’s recitation of the twentieth Āyah of *Ash-Shu‘ārā*, indicating that he did know that *Sūrah*, yet that narration, recorded by At-Ṭabarī and others is, like this one, not authentic. Allāh knows best.
In the Name of Allah, the Most Gracious, the Most Merciful.

1. Ta Sin Min

2. These are the Ayāt of the manifest Book.

3. We recite to you some of the news of Mūsā and Fir‘awn in truth, for a people who believe.

4. Verily, Fir‘awn exalted himself in the land and made its people Shiya‘ā, weakening a group among them: killing their sons, and letting their females live. Verily, he was of the mischief-makers.

5. And We wished to do a favor to those who were weak in the land, and to make them rulers and to make them the inheritors.

6. And to establish them in the land, and We let Fir‘awn and Hāmān and their armies receive from them that which they feared.

The Story of Mūsā and Fir‘awn, and what Allah intended for Their Peoples

We have already discussed the significance of the separate letters.

1. These are the Ayāt of the manifest Book.

means the Book which is clear and makes plain the true reality of things, and tells us about what happened and what will happen.

We recite to you some of the news of Mūsā and Fir‘awn in truth,
This is like the Ayah,

\textit{We relate unto you the best of stories} (12:3).

which means, 'We tell you about things as they really were, as if you are there and are seeing them yourself.' Then Allah says:

\textit{Verily, Fir'aun exalted himself in the land}

means, he was an arrogant oppressor and tyrant.

\textit{and made its people Shīya'}

means, he made them into different classes, each of which he used to do whatever he wanted of the affairs of his state.

\textit{weakening a group among them.}

This refers to the Children of Israel, who at that time were the best of people, even though this tyrant king overpowered them, using them to do the most menial work and forcing them to hard labor night and day for him and his people. At the same time, he was killing their sons and letting their daughters live, to humiliate them and because he feared that there might appear among them the boy who would be the cause of his destruction and the downfall of his kingdom. So Fir'aun took precautions against that happening, by ordering that all boys born to the Children of Israel should be killed, but this precaution did not protect him against the divine decree, because when the term of Allah comes, it cannot be delayed, and for each and every matter there is a decree from Allah. Allah says:

\textit{And We wished to do a favor to those who were weak in the land,} until His saying:

\textit{which they feared.} And Allah did indeed do this to them, as He says:
And We made the people who were considered weak until His saying:

\(\text{they erected} \) (7:137).

And Allah said:

\(\text{Thus and We caused the Children of Israel to inherit them} \) (26:59).

Fir‘awn hoped that by his strength and power he would be saved from Mūsā, but that did not help him in the slightest. Despite his great power as a king he could not oppose the decree of Allah, which can never be overcome. On the contrary, Allah’s ruling was carried out, for it had been written and decreed from past eternity that Fir‘awn would meet his doom at the hands of Mūsā.

7. And We inspired the mother of Mūsā: “Suckle him (Mūsā), but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of the Messengers."

8. Then the household of Fir‘awn picked him up, that he might become for them an enemy and a (cause of) grief. Verily, Fir‘awn, Hāmān and their armies were sinners.

9. And the wife of Fir‘awn said: “A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son.” And they perceived not.

How Mūsā’s Mother was inspired and shown what to do

It was mentioned that when Fir‘awn killed so many of the
males of the Children of Israel, the Copts were scared that the Children of Israel would die out, and they themselves would have to do the heavy labor that the Children of Israel used to do. So they said to Fir'awn, “If this continues, and their old men die and the young men are killed, their women will not be able to do the work that the men are doing, and we will end up having to do it.” So Fir’awn issued orders that the boys should be killed one year, and left alone the following year. Hārūn, peace be upon him, was born in a year when the boys were not killed, and Mūsā was born in a year when the boys were being killed. Fir‘awn had people who were entrusted with this task. There were midwives who would go around and check on the women, and if they noticed that any woman was pregnant, they would write her name down. When the time came for her to give birth, no one was allowed to attend her except for Coptic women. If the woman gave birth to a girl, they would leave her alone and go away, but if she gave birth to a boy, the killers would come in with their sharp knives and kill the child, then they would go away; may Allāh curse them.

When the mother of Mūsā became pregnant with him, she did not show any signs of pregnancy as other women did, and none of the midwives noticed. But when she gave birth to a boy, she became very distressed and did not know what to do with him. She was extremely scared for him, because she loved him very much. No one ever saw Mūsā, peace be upon him, but they loved him, and the blessed ones were those who loved him both as a natural feeling and because he was a Prophet. Allāh says:

«وَأَفْتَيْثَ عَلَيْكَ حَبَّةَ نَيْنَيْ (And I endued you with love from Me) (20:39).»

Mūsā, peace be upon him, in the House of Fir‘awn

When Mūsā’s mother became so worried and confused, it was inspired into her heart and mind what she should do, as Allāh says:

«وَأَرْوَاهَا إِنَّ أَرْوَاهَا أَنَّ آَيَتِيَ نَأَيْبُ ۚ فَإِذَا جَفَتْ عَلَيْهِ فَكَأَنْفِهِ فِي الْمَيْنِ ۖ فَلاَ تَغْفِرِي لَآَلِهَةَ ۚ وَلاَ تَعْبَرْ ۖ (28:7)»
And We inspired the mother of Mūsā (telling): "Suckle him, but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers."

Her house was on the banks of the Nile, so she took a box and made it into a cradle, and started to nurse her child. When someone came to her that she was afraid of, she would go and put him in that box and put it in the river, and she would tie it with a rope. One day someone that she was afraid of came to the house, so she went and put the child in that box and put it in the river, but she forgot to tie it. The water carried him away, past the house of Fir‘awn, where some servant women picked the box up and took it to Fir‘awn’s wife. They did not know what was inside, and they were afraid that they would be in trouble if they opened it without her. When the box was opened, they saw it was a child with the most beautiful features. Allāh filled her heart with love for him when she saw him; this was because she was blessed and because Allāh wanted to honor her and cause her husband’s doom. Allāh says:

«Fātal-Fintah, Nāl bī‘irūk iṣsāsūn lī fūrū ʿalā rūrīn.»

«Then the household of Fir‘awn picked him up, that he might become for them an enemy and a (cause of) grief.»

Allāh says:

«Ik bī‘irūk wakabbātū wa lā hāna ʿinkā bi‘allāhu.»

«Verily, Fir‘awn, Hāmān and their armies were sinners.»

«Wakāl id ‘irūk bī‘irūk fī bī‘irūk in ‘alā.»

«And the wife of Fir‘awn said: "A comfort of the eye for me and for you..."»

means, when Fir‘awn saw him, he wanted to kill him, fearing that he was one of the Children of Israel. But his wife Āsiyāh bint Muzāḥim came to the child’s defence and tried to endear him to Fir‘awn, saying,

«Fīrū ʿalā bī bīṣ.»

«A comfort of the eye for me and for you.»
Fir'awn said: "For you he may be, but not for me. And this was indeed the case: Allah guided her because of him, and destroyed him at his hands.

<perhaps he may be of benefit to us,> This is indeed what happened in her case, for Allah guided her through him and caused her to dwell in Paradise because of him.

<or we may adopt him as a son.> She wanted to take him and adopt him as a son, because she had no children from Fir'awn.

<And they perceived not.> means, they did not know what Allah planned for them when they picked him up, by His great wisdom and definitive proof.

<10. And the heart of the mother of Musa became empty. She was very near to disclose his (case), had We not strengthened her heart, so that she might remain as one of the believers.>

<11. And she said to his sister: "Follow him." So she watched him from a far place (secretly), while they perceived not.

<12. And We had already forbidden foster suckling mothers for him, until she said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner?"

<13. So We restored him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the promise of Allah is true. But most of them know not.>
The intense Grief of Mūsā's Mother, and how He was returned to Her

Allāh tells us how, when her child was lost in the river, the heart of Mūsā's mother became empty, i.e., she could not think of any matter in this world except Mūsā. This was the view of Ibn 'Abbās, Mujāhid, Ḥkrimah, Sa'īd bin Jubayr, Abu 'Ubaydah, Aḍ-Ḍāḥīk, Al-Ḥasan Al-Baṣri, Qatādah and others.[1]

«إن كنت تَتَبَيَّن، يَا بَتَى»

«She was very near to disclose his (case),»

means, because of the intensity of her grief, she almost told people that she had lost a son. She would have disclosed her situation, if Allāh had not given her strength and patience. Allāh says:

«وَلَأَن نَرْيَّكَ عَلَىٰ قَلْبِهَا إِنْ كَرَسَتْ مِنَ الْمُؤمنينِ وَكَانَتْ لِلَّهِيَانِ»

«had We not strengthened her heart, so that she might remain as one of the believers. And she said to his sister: “Follow him.”»

means, she told her daughter, who was older and was of an age to understand things,

«فِي نَسْيَانٍ»

«Follow him.» means, follow his traces and look for information about him, try to find out about him around the city. So she went out to do that.

«فَخَلَّتْ يَوْمًا عَنْ يَوْمٍ»

«So she watched him from a far place (secretly),»

Ibn 'Abbās said, "Off to the side."[2] Mujāhid said, "It means she looked from afar. Qatādah said: "She started to look at him as if she was not really interested."[3]

When Mūsā had settled into the house of Fir'awn, after the king's wife had begun to love him and asked Fir'awn not to kill him, they brought to him the wet nurses who were to be

found in their household, and he did not accept any of them, refusing to take milk from them. So they took him out to the marketplace, hoping to find a woman who would be suitable to nurse him. When (his sister) saw him in their arms, she recognized him, but she did not give any indication nor did they suspect her. Allāh says:

«وَرَسَلْنَا عَلَيْهِ الْمَرْأَةَ مِنْ بَنِّ»

«And We had already forbidden foster suckling mothers for him,»

Because of his honored status with Allāh, it was forbidden by divine decree. It was decreed that no one should nurse him except his own mother, and Allāh caused this to be the means reuniting him with his mother so that she could nurse him and feel safe after having felt such fear. When [his sister] saw that they were confused over who should nurse the child,

«فَنَّادَتْ مَلَأُ ٱللَّهِ ۖ ۚ أُتْنَىٰ أَبِيٓ وَأُتْنِىٰ عُمَّا ٱلْبَشْرِ ۖ ۚ وَهُمْ لَا يَتَجَهَّرُونَ»

«she said: “Shall I direct you to a household who will rear him for you, and look after him in a good manner?”»

Ibn ‘Abbās said: When she said that, they had some doubts about her, so they seized her and asked her, How do you know these people will be sincere and will care for him?” She said to them, “They will be sincere and will care for him because they want the king to be happy and because they hope for some reward.” So they let her go. After what she said, being safe from their harm, they took her to their house and brought the baby to his mother. She gave him her breast and he accepted it, so they rejoiced and sent the glad tidings to the wife of Fir’awn. She called for Mūsā’s mother, treating her kindly and rewarding her generously. She did not realize that she was his real mother, but she saw that the baby accepted her breast. Then Āsiyah asked her to stay with her and nurse the baby, but she refused, saying, “I have a husband and children, and I cannot stay with you, but if you would like me to nurse him in my own home, I will do that.” The wife of Fir’awn agreed to that, and paid her a regular salary and gave her extra gifts and clothing and treated her kindly. The mother of Mūsā came back with her child, happy that after a time of fear Allāh granted her security, prestige, and ongoing provision.

There was only a short time between the distress and the
way out, a day and night, or thereabouts - and Allāh knows best. Glory be to the One in Whose hands are all things; what He wills happens and what He does not will does not happen. He is the One Who grants those who fear Him, a way out from every worry and distress, Allāh said:

\[\text{فَرَدَةُ ذِلَّةٌ أَلِينَ كَتَبَرَ عَنْهَا}\]

\[\text{So We restored him to his mother, that her eye might be comforted,\} means, by him,}\]

\[\text{لاَ تَحْزَبَ} \]

\[\text{and that she might not grieve,\} means, for him.}\]

\[\text{وَلَا يُضَلِّلَ أَوْلَادَهُ عَفْوًا حَتَّى لاَ يُصَدِّرُونَ} \]

\[\text{and that she might know that the promise of Allāh is true.\} meaning, ‘We had promised her to return him to her and to make him one of the Messengers.’ When he was returned to her, she realized that he was one of the Messengers, so as she brought him up, she treated him both as a child (with kindness) and as a Messenger (with respect).}\]

\[\text{وَلَا يُكَفَّرِ الْخَيْرَةُ عَلَى الْكَافِرِينَ} \]

\[\text{But most of them know not.\} means, they do not know the wisdom of Allāh in His actions and their good consequences, for which He is to be praised in this world and the Hereafter. For a thing may happen that people do not like, but its consequences} \]
are good, as Allāh says:

«وَسَتَّنَى أَن تَتَكَهْرُوا ۖ أَن تَبْعِثْ وَعُورًا حَينَ اسْتُجِبَّتُمْ ۚ وَسَتَّنَى أَن تَجْعَلُوا ۖ أَن تَبْعِثْ مَرَّةً كَلِمَتَكُمْ»

«and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you» (2:216).

«فَسَتَّنَى أَن تَتَكَهْرُوا ۖ وَتُعَافِرُ اللَّهُ دُمَى خَيْرًا حَسَبَهُ»

«it may be that you dislike a thing and Allāh brings through it a great deal of good» (4:19).

«وَالَّذِينَ أَلَمْ أَسْأَلْهُمْ وَأَسْتَرَهَا عَلَى نَفْسِهِ تُحْشَىْ وَأَتَعَاذُبْ لِلَّذِينَ بَغَيْنُوا الْمُسَيَّبِينَ وَدَخَلَ الدَّيْنَ عَلَى بَعْضِهِمْ عَلَى بَعْضٍ فَصُنِّعَ مِنْهُمَا قَصْصَةً عَلَى مَذْهَبٍ أُولِى الْبَصَرِ»

«14. And when he reached maturity, and was complete, We bestowed on him Hukm and knowledge. And thus do We reward the doers of good.»

«15. And he entered the city when its people were unaware: and he found there two men fighting, - one of his party, and the other of his foes. The man of his (own) party asked him for help against his foe, so Mūsā struck him with his fist and he died. He said: "This is of Shaytān's doing, verily, he is a plain misleading enemy."»

«16. He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful.»

«17. He said: "My Lord! For that with which You have favored me, I will nevermore be a helper of the criminals!"»

How Mūsā killed a Coptic Man

Having described Mūsā's beginnings, Allāh then tells us that when he reached maturity, and was complete in stature, Allāh gave him Hukm and religious knowledge. Mujāhid said that this means prophethood.[1]

And thus do We reward the doers of good.

Then Allāh describes how Mūsā reached the status that was decreed for him, that of Prophethood and speaking to Allāh, as a direct consequence of killing the Coptic, which was the reason why he left Egypt and went to Madyan. Allāh says:

آَفَذُو قُلْنَا إِلَى النَّبِيِّ عَلَيْهِ السَّلَامَ

And he entered the city when its people were unaware.

Ibn Jurayj narrated from ‘Aṭā’ Al-Khurāsānī, from Ibn ‘Abbās, “That was between Maghrib and ‘Ishā’.”[1] Ibn Al-Munkadīr narrated from ‘Aṭā’ bin Yasār from Ibn ‘Abbās, “That was in the middle of the day.”[2] This was also the view of Sa‘īd bin Jubayr, ‘Ikrimah, As-Suddī and Qatādah.

قُمِّدْ فِي هَذِهِ رَجُلٌ يَبْتَغِي

and he found there two men fighting, meaning, hitting one another and struggling with one another.

هَذَا بِنْ يَمِينِي

one of his party, meaning, an Israeliite,

وَهَذَا بِنْ عَنْوَيَةِ

and the other of his foes, meaning, a Coptic.[3] This was the view of Ibn ‘Abbās, Qatādah, As-Suddī and Muḥammad bin Ishāq.[4] The Israeliite man asked Mūsā, peace be upon him, for help, and Mūsā took advantage of the fact that people were not paying attention, so he went to the Coptic man and

قَوْلُكَ مُنْ فَتَحَّنَّ غَرِيقَ

so Mūsā struck him with his fist and he died.

Mujāhid said, “This means he punched him with his fist.”[5]

And then he died.

"He said" refers to Mūsā.

"This is of Shayṭān's doing, verily, he is a plain misleading enemy." He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful. He said: "My Lord! For that with which You have favored me,"

meaning, 'what You have given me of prestige, power and blessings –'

'I will nevermore be a helper of the criminals!'

'those who disbelieve in You and go against Your commands.'

18. So he became afraid, looking about in the city, when behold, the man who had sought his help the day before, called for his help (again). Mūsā said to him: "Verily, you are a plain misleader!"

19. Then when he decided to seize the man who was an enemy to both of them, the man said: "O Mūsā! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right."

How the Secret of this Killing became known
Allāh tells us that when Mūsā killed that Coptic,
he became afraid in the city" meaning, of the consequences of his action,

looking about means, turning around and watching out, waiting for the consequences of his action to befall him. He went out and about, and saw the man who sought his help the day before, fighting with another Coptic. When Mūsā passed by him, he called for his help again, against this other Coptic. Mūsā said to him:

Verily, you are a plain misleader! meaning, 'you obviously lead people astray and are very evil.' Then Mūsā intended to attack that Coptic, but the Israelite – because of his own cowardice and weakness – thought that Mūsā wanted to hit him because of what he had said, so he said, in self-defence –

O Mūsā! Is it your intention to kill me as you killed a man yesterday?

Nobody except him and Mūsā, peace be upon him, knew about it, but when the other Coptic heard this, he took the news to Fir'awn's gate and told him about it. So Fir'awn came to know of it, and he became very angry and resolved to kill Mūsā, so he sent people after him to bring him to him.

20. And there came a man running, from the farthest end of the city. He said: "O Mūsā! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am one of the good advisers to you."

And there came a man He is described as being a man because he had the courage to take a different route, a shorter route than those who were sent after Mūsā, so he reached Mūsā first and said to him: "O Mūsā,
22. And when he went towards Mubahah, he said: "I may be that my Lord guides me to the right way.

21. So he escaped from there, looking about in a state of fear.

Good advice to you." Truly, I am one of the means, from this land, to kill you, so escape.

Another about you; they are consulting with one another about you." Verily, the chiefs are sure
a very old man.

"24. So he watered (their flocks) for them, then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!"

Mūsā, peace be upon him, in Madyan, and how He watered the Flocks of the Two Women

When the man told Mūsā about how Fir‘awn and his chiefs were conspiring against him, he left Egypt on his own. He was not used to being alone, because before that he had been living a life of luxury and ease, in a position of leadership.

"So he escaped from there, looking about in a state of fear." meaning, turning around and watching.

"My Lord! Save me from the people who are wrongdoers!"

means, from Fir‘awn and his chiefs. It was mentioned that Allāh sent to him an angel riding a horse, who showed him the way. And Allāh knows best.

"And when he went towards (the land of) Madyan,"

means, he took a smooth and easy route – and he rejoiced because of that.

"he said: "It may be that my Lord guides me to the right way."

meaning, the most straight route. And Allāh did indeed do that, for He guided him to the straight path in this world and the Hereafter, and caused him to be guided and to guide others.

"And when he arrived at the water (a well) of Madyan,"

means, when he reached Madyan and went to drink from its water, for it had a well where shepherds used to water their flocks,
he found there a group of men watering, and besides them he found two women who were keeping back.

means, they were stopping their sheep from drinking with the sheep of those shepherds, lest some harm come to them. When Mūsā, peace be upon him, saw them, he felt sorry for them and took pity on them.

(He said: “What is the matter with you?”) meaning, ‘why do you not water your flocks with these people?’

(They said: “We cannot water until the shepherds take…”)

meaning, ‘we cannot water our flocks until they finish.’

(And our father is a very old man.) means, ‘this is what has driven us to what you see.’

(So he watered (their flocks) for them.)

(then he turned back to shade, and said: “My Lord! Truly, I am in need of whatever good that You bestow on me!”)

(to shade,) Ibn ‘Abbās, Ibn Mas‘ūd and As-Suddī said: “He sat beneath a tree.”[1] ‘Atā’ bin As-Sā‘ib said: “When Mūsā said:

“My Lord! Truly, I am in need of whatever good that You bestow on me!”’

the women heard him.”[2]

25. Then there came to him one of them, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are wrongdoers."

26. And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy."

27. He said: "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years; but if you complete ten years, it will be (a favor) from you. But I intend not to place you under a difficulty. If Allāh wills, you will find me one of the righteous."

28. He (Mūsā) said: "That (is settled) between me and you: whichever of the two terms I fulfill, there will be no injustice to me, and Allāh is Surety over what we say."

Mūsā, the Father of the Two Women, and His Marriage to One of Them

When the two women came back quickly with the sheep, their father was surprised that they returned so soon. He asked them what had happened, and they told him what Mūsā, peace be upon him, had done. So he sent one of them to call him to meet her father. Allāh says:

\[\text{Then there came to him one of them, walking shyly.}\]

meaning, she was walking like a free woman, as it was narrated from the Commander of the faithful, 'Umar, may
Allāh be pleased with him: "She was covering herself from them with the folds of her garment."[1]

Ibn Abi Ḥātim recorded that 'Amr bin Māmūn said, 'Umar, may Allāh be pleased with him, said: "She came walking shyly, putting her garment over her face. She was not one of those audacious women who come and go as they please."[2] This chain of narrators is Ṣahih.

«She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us."»

This is an example of good manners: she did not invite him directly lest he have some suspicious thoughts about her. Rather she said: "My father is inviting you so that he may reward you for watering our sheep," i.e., give you some payment for that.

«So when he came to him and narrated the story,»

means, he told him about his story and why he had to leave his country.

«he said: "Fear you not. You have escaped from the people who are wrongdoers."»

He was saying: 'calm down and relax, for you have left their kingdom and they have no authority in our land.' So he said:

«You have escaped from the people who are wrongdoers.»

«And said one of them: "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy."»

One of the two daughters of the man said this, and it was said that she was the one who had walked behind Mūsā, peace be upon him. She said to her father:

"O my father! Hire him!" as a shepherd to look after the sheep. 'Umar, Ibn 'Abbās, Shurayḥ Al-Qadī, Abu Mālik, Qatādah, Muḥammad bin Isḥāq and others said: "When she said:

(اِنَّ اَيَّتَكُ بَعْضٌ مِّنْ اُسْتَبْثَرَ الْقَوْمِ الْآمِينِ)

(Verily, the best of men for you to hire is the strong, the trustworthy.)"

her father said to her, 'What do you know about that?' She said to him, 'He lifted a rock which could only be lifted by ten men, and when I came back with him, I walked ahead of him, but he said to me, walk behind me, and if I get confused about the route, throw a pebble so that I will know which way to go.'[1] 'Abdullāh (Ibn Mas‘ūd) said, "The people who had the most discernment were three: Abu Bakr's intuition about 'Umar; the companion of Yūsuf when he said, 'Make his stay comfortable'; and the companion of Mūsā, when she said:

(يَا أَبَا اسْتَبْثَرْنَ اَيَّتَكُ بَعْضٌ مِّنْ اُسْتَبْثَرَ الْقَوْمِ الْآمِينِ)

(Verily, the best of men for you to hire is the strong, the trustworthy.)"[2]

'I intend to wed one of these two daughters of mine to you.'

means, this old man asked him to take care of his flocks, then he would marry one of his two daughters to him.

(عَلَّقَ أَنْ تَأْنَىَ فَخَُبِّيَ جَمِيعُ فَإِنْ أَتَمَّتَ عَنَّكَ قُرْبَ فيَنْ عَلِينَ)

(on condition that you serve me for eight years; but if you complete ten years, it will be (a favor) from you.)

meaning, 'on the condition that you tend my flocks for eight years, and if you want to give me two extra years, that is up to you, but if you do not want to, then eight years is enough.'

(وَسَأَ أُبَدِّعُ أَنْ أَشْقَ أَعْلَكُ كِتَابَةَ إِنْ آتَيْتَ مَنْ أَنْصَرَ اَلْكَلِمَاءِ)

(But I intend not to place you under a difficulty. If Allāh wills, you will find me one of the righteous.)

means, I do not want to put pressure on you or cause you

any inconvenience or argue with you.

Ibn Abi Ḥātim recorded that ‘Ali bin Rabāh Al-Lakhmi said, “I heard ‘Utbah bin An-Naḍar As-Sulami, the Companion of the Messenger of Allāh  narrating that the Messenger of Allāh  said:

«Mūsā, peace be upon him, hired himself out for the purpose of keeping chaste and to feed himself.»

And Allāh tells us about Mūsā, peace be upon him:

«He said: “That (is settled) between me and you: whichever of the two terms I fulfill, there will be no injustice to me, and Allāh is Surety over what we say.”»

Mūsā said to his father-in-law, “The matter is as you say. You have hired me for eight years, and if I complete ten years, that is my choice, but if I do the lesser amount, I will still have fulfilled the covenant and met the conditions.” So he said:

«(whichever of the two terms I fulfill, there will be no injustice to me,»

meaning, ‘there will be no blame on me. The complete term is permissible but it is still regarded as something extra.’ This is like the Ayah,

«But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him» (2:203).

And the Messenger of Allāh  said to Hamzah bin ‘Amr Al-Aslami, may Allāh be pleased with him, who used to fast a great deal and who asked him about fasting while traveling:

[1] Al-Bazzār 1495. This Ḥadith has two different chains of narration. That of Al-Bazzār is very weak, that of Ibn Abi Ḥātim has a minor deficiency and is also technically weak. Some Ḥadith scholars would consider it a valid witness.
If you wish, then fast, and if you wish, do not fast.\footnote{Al-Bukhārī no. 1943.}
even though it is better to fast, according to the evidence of other reports. And there is evidence which indicates that Mūsā, peace be upon him, fulfilled the longer of the two terms. Al-Bukhārī recorded that Sa‘īd bin Jubayr said: “A Jew from the people of Hīrah asked me; Which of the two terms did Mūsā fulfill?” I said, ‘I do not know until I go to the scholar of the

Arabs and ask him.’ So I went to Ibn ‘Abbās, may Allāh be pleased with him, and asked him. He said: ‘He fulfilled the longer and better of them, for when a Messenger of Allāh said he would do a thing, he did it.’” This is how it was recorded by Al-Bukhārī.\footnote{See volume six, the Tafsīr of Sūrah Ṭa Ḥa (20:11-16).}
29. Then, when Mūsā had fulfilled the term, and was traveling with his family, he saw a fire in the direction of Aṭ-Ṭūr. He said to his family: “Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning firebrand that you may warm yourselves.”

30. So when he reached it, he was called from the right side of the valley, in the blessed place, from the tree: “O Mūsā! Verily, I am Allāh, the Lord of all that exists!”

31. “And throw your stick!” But when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said:) “O Mūsā! Draw near, and fear not. Verily, you are of those who are secure.”

32. “Put your hand into the opening of your garment, it will come forth white without a disease; and draw your hand close to your side to be free from the fear. These are two proofs from your Lord to Fir‘awn and his chiefs. Verily, they are the people who are rebellious.”

Mūsā's Return to Egypt and how he was honored with the Mission and Miracles on the Way

In the explanation of the previous Āyah, we have already seen that Mūsā completed the longer and better of the two terms, which may also be understood from the Āyah where Allāh says:

{ثَمَّ نَعْلَمُ مَا ضَرَّ الْأَنْثُلِ}

{Then, when Mūsā had fulfilled the term,}

meaning, the longer of the two; and Allāh knows best.

{وَرَسَّلْ إِلَيْهِ}

{and was traveling with his family.} They said: “Mūsā missed his country and his relatives, so he resolved to visit them in secret, without Fir‘awn and his people knowing. So he gathered up his family and the flocks which his father-in-law had given to him, and set out on a cold, dark, rainy night. They stopped to camp,
and whenever he tried to start a fire, he did not succeed. He was surprised by this, and while he was in this state,

\begin{align*}
& \text{he saw a fire in the direction of Al-Ṭūr}\text{ he saw a fire burning from a far.} \\
& \text{He said to his family: "Wait, I have seen a fire..." meaning, 'wait while I go there,'} \\
& \text{perhaps I may bring to you from there some information.} \text{This was because they lost their way.} \\
& \text{or a burning firebrand that you may warm yourselves.} \\
& \text{so that they could get warm and find relief from the cold.} \\
& \text{So when he reached it (the fire), he was called from the right side of the valley.} \\
\end{align*}

From the side of the valley that adjoined the mountain on his right, to the west. This is like the Āyah,

\begin{align*}
& \text{And you were not on the western side, when We made clear to Mūsā the commandment} (20:44). \\
\end{align*}

This indicates that when Mūsā headed for the fire, he headed in the direction of the Qiblah with the western mountain on his right. He found the fire burning in a green bush on the side of the mountain adjoining the valley, and he stood there amazed at what he was seeing. Then his Lord called him:

\begin{align*}
& \text{from the right side of the valley, in the blessed place, from the tree.} \\
& \text{O Mūsā! Verily, I am Allāh, the Lord of all that exits!} \\
\end{align*}
meaning, ‘the One Who is addressing you and speaking to you is the Lord of all that exits, the One Who does what He wills, the One apart from Whom there is no other god or lord, may He be exalted and sanctified, the One Who by His very nature, attributes, words and deeds is far above any resemblance to His creation, may He be glorified.’

(And throw your stick!) ‘the stick that is in your hand’ – as was stated in the Āyah,

وَانْثَلِّيَةُ لِيُبِيبِكُهُ بَنِي مُوسَى١٠٩ قَالَ يَا عَمَّاسَى أَوْصُصُوا عَلَيْهَا وَأَقْضُوا عَلَى عَمَّاسَيْنِ وَنَٰٓ أَمُورُهُمَا مُتَّبَعَتِينَ

‘And what is that in your right hand, O Mūsā?’ He said: ‘This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses.’ (20:17-18).

The meaning is: ‘this stick, which you know so well;’

(And cast it down, O Mūsā!’) He cast it down, and behold! It was a snake, moving quickly. (20:19-20).

Mūsā knew that the One Who was speaking to him was the One Who merely says to a thing, “Be!” and it is, as we have already stated in (the explanation of) Sūrah Ṭa’ā Ha.[1] And here Allāh says:

(But when he saw it moving as if it were a snake, he turned in flight.)

It moved so quickly, even though it was so big, and its mouth was so huge, with its jaws snapping. It swallowed every rock it passed, and every rock that fell into its mouth fell with a sound like a rock falling into a valley. When he saw that:

(he turned in flight, and looked not back.) he did not turn around,

because it is human nature to flee from such a thing. But when Allāh said to him:

\[
\text{“O Mūsā! Draw near, and fear not. Verily, you are of those who are secure.”}
\]

he came back to his original position. Then Allāh said:

\[
\text{“Put your hand into the opening of your garment, it will come forth white without a disease;”}
\]

meaning, ‘when you put your hand in your garment and then draw it out, it will be shining white as if it were a piece of the moon or a flash of lightning.’ Allāh said:

\[
\text{“without a disease” i.e., with no trace of leukoderma.}
\]

\[
\text{“and draw your hand close to your side to be free from the fear.”}
\]

Mujāhid said, “To be free from terror.” Qatādah said, “To be free from fear.”[1] Mūsā was commanded, when he felt afraid of anything, to draw his hand close to his side to be free from the fear. If he did that, whatever fear he felt would be gone. Perhaps if a person does this, following the example of Mūsā, and puts his hand over his heart, his fear will disappear or be lessened, if Allāh wills; in Allāh we place our trust.

\[
\text{“These are two proofs from your Lord”}
\]

This refers to the throwing down of his stick, whereupon it turned into a moving snake, and his putting his hand into his garment and bringing it forth white without a disease. These were two clear and definitive proofs of the power of the One Who does as He chooses, and of the truth of the prophethood of the one at whose hands these miracles occurred. Allāh said:

to Fir'awn and his chiefs. meaning his leaders and prominent followers.

Verily, they are the people who are rebellious.

means, who are disobedient towards Allāh and who go against His commands and His religion.

He said: “My Lord! I have killed a man among them, and I fear that they will kill me.”

“And my brother Hārūn – he is more eloquent in speech than me, so send him with me as a helper to confirm me. Verily, I fear that they will deny me.”

Allāh said: “We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our Āyāt; you two as well as those who follow you, will be the victors.”

How Mūsā asked for the Support of His Brother and was granted that by Allāh

When Allāh commanded him to go to Fir'awn, the one who he had run away from and whose vengeance he feared,

Mūsā said: My Lord! I have killed a man among them, meaning, that Coptic,

and I fear that they will kill me. i.e., ‘when they see me.’

And my brother Hārūn – he is more eloquent in speech than me,

Mūsā, peace be upon him, had a speech defect, because when
he had been given the choice between a date and a pearl, he mistakenly picked up a coal and placed it on his tongue, so he found it difficult to speak clearly.\(^1\) Mūsā said:

\[
\text{"And loose the knot (the defect) from my tongue. That they understand my speech. And appoint for me a helper from my family, Hārūn, my brother. Increase my strength with him, And let him share my task."}\]

(20:27-32) meaning, 'give me someone to keep me company in this immense task of prophethood and conveying the Message to this arrogant, tyrannical and stubborn king.' Hence Mūsā said:

\[
\text{And my brother Hārūn - he is more eloquent in speech than me: so send him with me as a helper.}
\]

meaning, as a support to give strength to my cause and confirm what I say and convey from Allāh, because the word of two carries more weight in people's minds than the word of one. So he said:

\[
\text{Verily, I fear that they will deny me.}
\]

Muḥammad bin Ishāq said:

\[
\text{as a helper to confirm me.}
\]

\[\text{as a helper to confirm me.}\]

meaning, 'to explain to them what I say, for he can understand me where they may not.' When Mūsā asked for this, Allāh said to him:

\[
\text{We will strengthen your arm through your brother,}
\]

meaning, 'We will add strength to your cause and give you help through your brother, who you have asked to be made a Prophet alongside you.' This is like the Āyāt;

\(^1\) This is based upon a narration from Sa’d bin Jubayr which was recorded by Aṭ-Ṭabari in his comments on Sūrah _TD Ha (20:27).
You are granted your request, O Mūsā! (20:36)

And We granted him his brother Hārūn, (also) a Prophet, out of Our mercy (19:53).

One of the Salaf said, “There is no one who has ever done a greater favor to his brother than Mūsā did for Hārūn, may peace be upon them both, for he interceded for him until Allāh made him a Prophet and Messenger with him to Fir'awn and his chiefs. Allāh said concerning Mūsā:

he was honorable before Allāh (33:69).

and (We will) give you both power means, overwhelming evidence.

so they shall not be able to harm you, with Our Āyāt; means, ‘they will have no way or means of harming you because you are conveying the signs of Allāh.’ This is like the Āyāt:

O Messenger! Proclaim (the Message) which has been sent down to you from your Lord. until His saying:

Allāh will protect you from mankind (5:67).

Those who convey the Message of Allāh until His saying:

And sufficient is Allāh as a Reckoner (33:39).

And sufficient is Allāh as a Helper and Supporter. And Allāh
told them the consequences in this world and the next, for them and for those who followed them,

"you two as well as those who follow you will be the victors."

This is like the Ayah:

"سُبْحَانَ اللَّهِ لَدَيْكَ النُّعُمَّاَثۡنَى ۚ أَنْتَ رَبُّ الْعِزَّةِ"

(58:21)

"Verily has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allah is All-Powerful, All-Mighty.

Verily, We will indeed make victorious Our Messengers and those who believe in this world’s life"

(40:51) to the end of the Ayah.

36. Then when Mūsā came to them with Our Clear Ayāt, they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old."

37. Mūsā said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the wrongdoers will not be successful."
Mūsā before Fir‘awnn and His People

Allāh tells us how Mūsā and his brother Hārūn came before Fir‘awnn and his chiefs, and showed them the clear miracles and overwhelming proof that Allāh had given them to confirm the truth of what they were saying about Allāh being One and that His commandments were to be followed. Fir‘awnn and his chiefs saw that with their own eyes and realized that it was certainly from Allāh, but because of their disbelief and sin they resorted to stubbornness and false arguments. This was because they were too evil and arrogant to follow the truth. They said:

\[
\text{نا هذَا إِلَّا سِيْعُ مَتَّعُيُّ (نا هذَا إِلَّا سِيْعُ مَتَّعُيُّ,)
\]

\text{This is nothing but invented magic.} meaning, fabricated and made up. They wanted to oppose him by means of their own tricks and their position and power, but this did not work.

\[
\text{رَأَيْنَا كَسِينَا يَهَاجُنَا فِي عَجْيَابٍ آلِ الأَرْيَانِ} \text{رَأَيْنَا كَسِينَا يَهَاجُنَا فِي عَجْيَابٍ آلِ الأَرْيَانِ,}
\]

\text{Never did we hear of this among our fathers of old.} They were referring worshipping Allāh Alone, with no partner or associate. They said: “We have never seen anyone among our forefathers following this religion; we have only ever seen people associating other gods in worship with Allāh. Mūsā said in response to them:

\[
\text{لَا أَنَا أَطِمُّرُ يَضِيقًا رَبِّكَ يَلَهَّنَّنِي بَيْنَ يَدَيْنِ} \text{lَا أَنَا أَطِمُّرُ يَضِيقًا رَبِّكَ يَلَهَّنَّنِي بَيْنَ يَدَيْنِ,}
\]

\text{My Lord knows best him who came with guidance from Him,} meaning, ‘of me and you, and He will decide between me and you.’ So he said:

\[
\text{وَمَنْ كَفَرَ لَنَخْفِيَهُ أَنَّا} \text{وَمَنْ كَفَرَ لَنَخْفِيَهُ أَنَّا,}
\]

\text{and whose will be the happy end in the Hereafter.} meaning, who will be supported and will prevail.

\[
\text{إِنَّمَا يَنْفِقُ الْكَافِرُونَ} \text{إِنَّمَا يَنْفِقُ الْكَافِرُونَ,}
\]

\text{Verily, the wrongdoers will not be successful.} refers to the idolators who associate others in worship with Allāh.
38. Fir‘awn said: “O chiefs! I know not that you have a god other than me. So kindle for me (a fire), O Hāmān, to bake clay, and set up for me a Šārīḥ in order that I may look at the God of Mūsā; and verily, I think that he (Mūsā) is one of the liars.”

39. And he and his armies were arrogant in the land, without right, and they thought that they would never return to Us.

40. So, We seized him and his armies, and We threw them all into the sea. So, behold what was the end of the wrongdoers.

41. And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.

42. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among disgraced.

The Arrogance of Fir‘awn and His ultimate Destiny

Allāh tells us of Fir‘awn’s disbelief and wrongdoing, and how he falsely claimed divinity for his evil self, may Allāh curse him.

[43:54] Thus he fooled his people, and they obeyed him.

He called on his people to recognize his divinity, and they responded, because of their weak and foolish minds. So, he said:

O chiefs! I know not that you have a god other than me.
«Then he gathered (his people) and cried aloud, saying: “I am your lord, most high.” So Allāh, seized him with punishment for his last and first transgression. Verily, in this is an instructive admonition for whosoever fears Allāh.» (79:23-26)

meaning: he brought his people together and called to them in a loud voice, shouting that, and they responded to him obediently. So Allāh took revenge on him, and made him a lesson to others in this world and the Hereafter. He even confronted Mūsā with that, and said:

«أَلَيْنَ عَلَى الْحَرْقَةِ إِلَّا عِبَادُكَ إِلَّا مَلَائِكَةَ مِنَ السَّمَاءِ»

«If you choose a god other than me, I will certainly put you among the prisoners» (26:29).

«ثُمَّ أَوْفِيْنَاهُ عَلَى الْطِّيْفَ الْحَمِيلِ وَقَالَ قُلْ لَمَّا أَكُنْ مُتَسَمِّمًا إِلَّا إِلَى مُوسَى»

«So kindle for me (a fire), O Hāmān, to bake (bricks out of) clay, and set up for me a Šārḥ in order that I may look at the God of Mūsā;»

He commanded his minister and adviser Hāmān to bake bricks for him, i.e., to make bricks in order to build a Šārḥ, a exalted towering palace. This is like the Āyah,

«وَأَوْفِيَنَّ الْفَزْوُا الْفَزْوُا إِلَى مِنْ عَلَيْهِ جَبَلًا أَكُنْ مُتَسَمِّمًا إِلَى مُوسَى وَأَوْفِيَنَّ الْفَزْوُا الْفَزْوُا إِلَى مِنْ عَلَيْهِ جَبَلًا وَأَوْفِيَنَّ الْفَزْوُا الْفَزْوُا إِلَى مِنْ عَلَيْهِ جَبَلًا وَأَوْفِيَنَّ الْفَزْوُا الْفَزْوُا إِلَى مِنْ عَلَيْهِ جَبَلًا»

«And Fir‘awn said: “O Hāmān! Build me a Šārḥ that I may arrive at the ways - the ways of the heavens, and I may look upon the God of Mūsā, but verily, I think him to be a liar.” Thus it was made fair seeming, in Fir‘awn’s eyes, the evil of his deeds, and he was hindered from the path; and the plot of Fir‘awn led to nothing but loss and destruction» (40:36-37).

Fir‘awn built this tower, which was the highest structure ever seen on earth, because he wanted to show his people that Mūsā was lying when he claimed that there was a God other than Fir‘awn. Fir‘awn said:

«وَأَوْفِيَنَّ الْفَزْوُا الْفَزْوُا إِلَى مِنْ عَلَيْهِ جَبَلًا»

«and verily, I think that he (Mūsā) is one of the liars.»
meaning, ‘when he says that there is a lord other than me.’ The issue was not whether Allāh had sent Mūsā, because he did not acknowledge the existence of the Creator in the first place. On the contrary, he said:

«And what is the Lord of Al-ʿĀlāmūn?» (26:23) and:

«If you choose a god other than me, I will certainly put you among the prisoners.» (26:29)

and he said:

«O chiefs! I know not that you have a god other than me.»

This was the view of Ibn Jarīr.[1]

«And he and his armies were arrogant in the land, without right, and they thought that they would never return to Us.»

means, they were arrogant oppressors who spread much mischief in the land, and they believed that there would be no Resurrection.

«So, your Lord poured on them different kinds of severe torment. Verily, your Lord is Ever Watchful (over them).» (89:13-14). Allāh says here:

«So, We seized him and his armies, and We threw them all into the sea.»

meaning, ‘We drowned them in the sea in a single morning, and not one of them was left.’

«So, behold what was the end of the wrongdoers. And We

made them leaders inviting to the Fire.

for those who followed them and took the same path as they did, rejecting the Messengers and denying the Creator.

\( \text{ويوم الدين يوم الصرور) \}

\( \text{and on the Day of Resurrection, they will not be helped.} \)

their humiliation in this world is combined with and connected to their humiliation in the Hereafter, as Allāh says:

\( \text{هلكهم فلا تأسير لهم) \}

\( \text{We have destroyed them. And there was none to help them} \)

\( 47:13. \)

\( \text{وأنعمهم في هذين الدنيا لمعصلاة) \}

\( \text{And We made a curse to follow them in this world.} \)

Allāh decreed that they and their king Fir‘awn should be cursed by the believers among His servants who follow His Messengers, just as in this world they were cursed by the Prophets and their followers.

\( \text{ويوم الدين يوم معصية) \}

\( \text{and on the Day of Resurrection, they will be among disgraced.} \)

Qatādah said, “This Āyah is like the Āayah,

\( \text{وأنعموا في هذين الدنيا ويوم الدين يوم الصرورة) \}

\( \text{They were pursued by a curse in this (life) and on the Day of Resurrection. Evil indeed is the gift given.} \) (11:99).”

\( \text{ولقد نزلنا موسى السجينة من بعد ما أملكتا القرى الأولى بسكيك الفيلاء ونذكر) \}

\( \text{وربحم لملتهم بنذكرون) \}

\( 43. \text{And indeed We gave Mūsā – after We had destroyed the generations of old – the Scripture as an enlightenment for mankind, and a guidance and a mercy, that they might remember.} \)

\[1\] At-Ṭabarī 19:583.
The Blessings which Allah bestowed upon Musa

Allah tells us about the blessings which He gave His servant and Messenger Musa, the speaker, may the best of peace and blessings from his Lord be upon him, He revealed the Tawrah to him after He destroyed Fir'awn and his chiefs.

\[\text{After We had destroyed the generations of old} \]

After the revelation of the Tawrah, no nation would again be punished with an overwhelming calamity; instead the believers were now commanded to fight the enemies of Allah among the idolaters, as Allah says:

\[\text{And Fir'awn, and those before him, and the cities overthrown committed sin. And they disobeyed their Lord's Messenger, so He seized them with a strong punishment} \] (69:9-10).

\[\text{as an enlightenment for mankind, and a guidance and a mercy,} \]

guidance from blindness and error. A guidance to the truth and a mercy means, to show the way towards doing righteous deeds.
that they might remember.} means, that the people might be reminded and guided by it.

\[\text{44. And you were not on the western side (of the Mount), when We made clear to Mūsā the commandment, and you were not among the witnesses.}\]

\[\text{45. But We created generations, and long were the ages that passed over them. And you were not a dweller among the people of Madyan, reciting Our Āyāt to them. But it is We Who kept sending (Messengers).}\]

\[\text{46. And you were not at the side of At-Ṭūr when We called. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warners had come before you, in order that they may remember or receive admonition.}\]

\[\text{47. And if (We had) not (sent you to the people of Makkah) in case a calamity should seize them for what their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger? We would then have followed Your Āyāt and would have been among the believers."}\]

Proof of the Prophethood of Muḥammad ﷺ

Allāh points out the proof of the prophethood of Muḥammad ﷺ, whereby he told others about matters of the past, and spoke about them as if he were hearing and seeing them for himself. But he was an illiterate man who could not read books, and he grew up among a people who knew nothing of such things. Similarly, Allāh told him about Maryam and her story, as Allāh said:
You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed (3:44), meaning, 'you were not present then, but Allah has revealed this to you.' Similarly, Allah told him about Nuh and his people, and how He saved Nuh and drowned his people, then He said:

This is of the news of the Unseen which We reveal unto you; neither you nor your people knew it before this. So, be patient. Surely, the (good) end is for those who have Taqwâ (11:49).

And at the end of the same Sûrah (Hûd) Allah says:

That is some of the news of the towns which We relate unto you (11:100).

And here, after telling the story of Musa from beginning to end and how Allah began His revelation to him and spoke with him, Allah says:

And you were not on the western side (of the Mount), when We made clear to Musa the commandment, meaning, 'you – O Muhammad – were not on the western side of the mountain where Allah spoke to Musa from the tree which was to the east of it, in the valley.'

And you were not among the witnesses. 'to that event, but Allah has revealed this to you,' so that it may be evidence and proof of events which happened centuries ago, for people have forgotten the evidence that Allah established against them and what was revealed to the earlier Prophets.
And you were not a dweller among the people of Madyan, reciting Our Āyāt to them.

But it is We Who kept sending. means, 'but We revealed that to you and sent you to mankind as a Messenger.'

And you were not at the side of At-Ṭūr when We did call.

Qatādah said that:

And you were not at the side of At-Ṭūr when We called.

refers to Mūsā, and this – and Allāh knows best – is like the Āyah:

And you were not on the western side (of the Mount), when We made clear to Mūsā the commandment.

Here Allāh puts it in a different and more specific way by describing it as a call. This is like the Āyāt:

And (remember) when your Lord called Mūsā (26:10).

When his Lord called him in the sacred valley of Ṭuwā (79:16).

And We called him from the right side of At-Ṭūr, and made him draw near to Us for a talk with him (19:52).
means, 'you were not a witness to any of those things, but Allāh has revealed them to you and told you about them as a mercy from Him to you and to His servants, by sending you to them,'

أَنْتَ أَجْزَاءٌ مِّنَ الْحَكِيمِ الرَّحِيمِ (10:116)

(to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition.)

means, 'so that they may be guided by that which you bring from Allāh.'

وَلَا أَرْسَلْنَاهُ إِلَّا لِأَنْعَمَنَّنَّهُمْ مَثْانِيَةً إِنَّا فَتْمَتْ أَيْدَيْهِمْ فَغَفَّلْنَا وَأَرْسَلْنَاهُ إِلَى مَائِلِكَ (12:14)

And if (We had) not (sent you to the people of Makkah) – in case a calamity should seize them for (the deeds) that their hands have sent forth, they would have said: 'Our Lord! Why did You not send us a Messenger?'

meaning: 'and We have sent you to them to establish proof against them, and to give them no excuse when the punishment of Allāh comes to them because of their disbelief, lest they offer the excuse that no Messenger or warner came to them.' This is like what Allāh says about the situation after He revealed His blessed Book the Qur'ān:

أَنْ تَفْوَلُوا إِنَّا أَوْلَىٰ بِالْكِتَابِ عَلَى طَوْافِينِ بَيِّنًا وَإِنَّا عَن ذَرِئِيهِمْ مُفَسَّرِينَ (6:155-6)

أَوْ تَفْوَلُوا لَوْ أَنَّا أَوْلُوٓ بِالْكِتَابِ لَكَثِّرُ أَمُوسَىٰ بِيَدَٰهُمْ فَقَدْ جَاهَدَ حَمَّةٌ مِّن بَيِّنَّ أَصْحَابُهُ وَلَعْدَى وَرَضْمَةٌ (6:156)

(Lest you should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied." Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they." So, now has come unto you a clear proof from your Lord, and a guidance and a mercy) (6:156-157).

وَرَسَلُونَ مُّبِينِينَ وَضَرَّرُونَ لِلَّذِينَ يَكْفُرُونَ بِاللَّهِ حَيَاةَ الْأَيَّامِ بَعْدَ الرُّسْلِ (6:157)

(Messengers as bearers of good news as well as warning in order that mankind should have no plea against Allāh after the
Messengers (4:165).

O People of the Scripture! Now has come to you Our Messenger making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no Warner." But now has come unto you a bringer of glad tidings and a Warner (5:19).

And there are many similar Āyāt.

448. But when the truth has come to them from Us, they say: "Why is he not given the like of what was given to Mūsā? Did they not disbelieve in that which was given to Mūsā of old?" They say: "Two kinds of magic, each helping the other!" And they say: "Verily, in both we are disbelievers."

449. Say: "Then bring a Book from Allāh, which is a better
guide than these two, that I may follow it, if you are truthful.'

50. But if they answer you not, then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh? Verily, Allâh guides not the people who are wrongdoers.

51. And indeed now We have conveyed the Word to them, in order that they may remember.

The stubborn Response of the Disbelievers

Allâh tells us that if people were to be punished before proof was established against them, they would use the excuse that no Messenger came to them, but when the truth did come to them through Muḥammad ﷺ, in their stubbornness, disbelief, ignorance and misguided thinking, they said:

Why is he not given the like of what was given to Mūsâ?

Meaning – and Allâh knows best – many signs like the staff, the hand, the flood, the locusts, the lice, the frogs, the blood, the destruction of crops and fruits – which made things difficult for the enemies of Allâh – and the parting of the sea, the clouds (following the Children of Israel in the wilderness and) shading them, the manna and quails, and other clear signs and definitive proof, miracles which Allâh wrought at the hands of Mūsâ as evidence and proof against Fir‘awn and his chiefs and the Children of Israel. But all of this had no effect on Fir‘awn and his chiefs; on the contrary, they denied Mūsâ and his brother Hârûn, as Allâh tells us:

Have you come to us to turn us away from what we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two! (10:78)

So they denied them both and became of those who were destroyed. (23:48)
The Rebellious do not believe in Miracles

Allāh says here:

أَلَمْ يُصْكَرْنَ بِهَا أَوْلَى مَعْصِمَةٍ مِّنْ نَبِيٍّ

Did they not disbelieve in that which was given to Mūsā of old?

Did not mankind disbelieve in those mighty signs which were given to Mūsā?

قَالُوا سَخَرْنَا نَظْلِمَهُمَا

They say: “Two kinds of magic, each helping the other!”

cooperating or working one with the other.

وَقَالُوا إِنَّا إِبَّانَ كَرَمْهُمَا

And they say: “Verily, in both we are disbelievers.”

meaning, ‘we disbelieve in each of them.’ Because of the close relationship between Mūsā and Hārūn, mention of one includes the other.

False Accusation that Mūsā and Hārūn (peace be upon them both) practiced Magic

Mujāhid bin Jabr said, “The Jews told Quraysh to say this to Muḥammad ﷺ, then Allāh said: ‘Did they not disbelieve in that which was given to Mūsā of old? They say: Two kinds of magic, each helping the other!’ This refers to Mūsā and Hārūn, may the peace and blessings of Allāh be upon them both,

each helping the other i.e., working together and supporting one another.”[1] This was also the view of Saʿīd bin Jubayr and Abu Razīn that the phrase “two kinds of magic” referred to Mūsā and Hārūn.[2] This is a good suggestion. And Allāh knows best.

The Response to this False Accusation

Two kinds of magic, each helping the other!'

'Ali bin Abi 'Atlah and Al-'Awfi reported that Ibn 'Abbas said that this refers to the Tawrah and the Qur'an,¹ because Allah says next:

"And bring a Book from Allah, which is a better guide than these two that I may follow it.

Allah often mentions the Tawrah and the Qur'an together, as in the Ayah:

"And this is a blessed Book which We have sent down.

And at the end of the same Surah, Allah says:

"Then, We gave Mūsā the Book, to complete (Our favor) upon those who would do right.

And this is a blessed Book which We have sent down, so follow it and have Taqwā of Allah, that you may receive mercy.

And the Jinn said:

"Verily, we have heard a Book sent down after Mūsā, confirming what came before it.

Waraqah bin Nawfal said, "This is An-Nāmūs,"² who came down to Mūsā." And those who are possessed of insight know instinctively that among the many Books which He has sent

¹ At-Tabari 19:589.
² Meaning Jibrīl.
down to His Prophets, there is no Book more perfect, more eloquent or more noble than the Book which He revealed to Muḥammad ﷺ, which is the Qurān. Next to it in status and greatness is the Book which Allāh revealed to Mūsā bin ʿImrān, which is the Book concerning which Allāh says:

Verily, We did send down the Tawrāh, therein was guidance and light, by which the Prophets, who submitted themselves to Allāh’s will, judged for the Jews. And the rabbis and the priests, for to them was entrusted the protection of Allāh’s Book, and they were witnesses thereto (5:44).

The Injil was revealed as a continuation and complement of the Tawrāh and to permit some of the things that had been forbidden to the Children of Israel. Allāh says:

meaning, ‘in your efforts to refute the truth with false arguments.’

But if they answer you not, means, ‘if they do not respond to what you tell them, and do not follow the truth,’

then know that they only follow their own lusts.

means, with no basis or evidence.

And who is more astray than one who follows his own lusts, without guidance from Allāh?

means, with no guidance taken from the Book of Allāh.

Verily, Allāh guides not the people who are wrongdoers.
And indeed now We have conveyed the Word

Mujähid said: “We have explained the Word to them.”[1] As-Suddî said something similar.[2] Qatâdah said: “Allâh is saying, ‘He has told them what He did in the past and what He will do in the future.’”

[in order that they may remember.] [3] Mujähid and others said:

[We have conveyed the Word] means, to Quraysh.[4]

52. Those to whom We gave the Scripture before it, they believe in it.

53. And when it is recited to them, they say: “We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from Muslims.”

54. These will be given their reward twice over, because they are patient, and repel evil with good, and spend out of what We have provided for them.

55. And when they hear evil vain talk, they withdraw from it and say: “To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant.”

The Believers among the People of the Book

Allâh tells us that the pious scholars among the People of the

Book believe in the Qur'ān, as He says:

«Those to whom We gave the Book recite\(^{11}\) it as it should be recited, they are the ones who believe therein» (2:121).

«And there are, certainly, among the People of the Scripture, those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh» (3:199).

«Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration. And they say: “Glory be to our Lord! Truly, the promise of our Lord must be fulfilled.”» (17:107-108)

«And you will find the nearest in love to the believers those who say: “We are Christians.”» until:

«so write us down among the witnesses» (5:82-83).

Sa'īd bin Jubayr said, “This was revealed concerning seventy priests who were sent by An-Najāshi (ruler of Ethiopia). When they came to the Prophet ﷺ, he recited to them:

«Yā Sīn. By the Qur'ān, full of wisdom.» (36:1-2)

until he completed the Sūrah. They began to weep, and they embraced Islām. These other Āyāt were revealed concerning them:\(^{2}\)

\(^{11}\) See volume one, the Tafsīr of Sūrat Al-Baqarah (2:121) for comments on this Āyah.

\(^{2}\) Ibn Abī Ḥātim 9:2988. This is a Mursal narration.
meaning, ‘even before the Qur’an came we were Muslims, i.e., we believed in One God and were sincerely responding to Allah’s commands.’

‘Those to whom We gave the Scripture before it, they believe in it. And when it is recited to them, they say: “We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from Muslims.”’

means, those who have this characteristic – that they believed in the first Book and then in the second. Allah says:

‘because they are patient,’ meaning, in their adherence to the truth, for taking such thing upon oneself is not easy for people. It was reported in the Sahih from the Hadith of ‘Amir Ash-Sha’bi from Abu Burdah that Abu Musa Al-Ash’ari, may Allah be pleased with him, said that the Messenger of Allah ﷺ said:

‘There are three who will be given their reward twice: a man among the People of the Book who believed in his Prophet then believed in me; a slave who fulfills his duty towards Allah and towards his master; and a man who has a slave woman and educates her and teaches her good manners, then he frees her and marries her.’[1]

Imam Ahmad recorded that Abu Umamah said: “On the day of the Conquest [of Makkah] I was walking alongside the

Messenger of Allāh ﷺ as he was riding, and he said some very beautiful words, including the following:

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فَمَنْ أَسْلَمَ مِنْ أَهْلِ الْكِتَابِينَ فَلَهُ أَجْرُهُ مِثْلُ وَلَهُ مَا لَنَا وَعَلِيْهِ مَا عَلِيَّنَا وَمَنْ أَسْلَمَ مِنْ الْمُشْرِكِينَ فَلَهُ أَجْرُهُ وَلَهُ مَا لَنَا وَعَلِيْهِ مَا عَلِيَّنَا
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"Whoever among the people of the two Books becomes Muslim, he will have his reward twice, and he has the same rights and duties as we do. Whoever among the idolators becomes Muslim will have one reward, and he has the same rights and duties as we do."[1]

Allāh’s saying:

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ُرِيدُوْتُ بِالْسَّمَآءِ الْعَلَیْهَا
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«and repel evil with good,» means, they do not respond to evil in kind, rather they forgive and overlook.

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وَسَمَا رَفَقَهُمْ بِمَالٍ
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«and spend out of what We have provided for them.»
meaning, 'from the lawful provision that We have given them, they spend on their families and relatives as they are required to do, and they pay Zakāh and give voluntary charity.'

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وَذَٰلِكَ سَيَمُعُوا الْعُفْوَ أَعْرَضْتُمْ عَنْهُ
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«And when they hear evil vain talk, they withdraw from it»
meaning, they do not mix with the people who indulge in such talk, rather they do as Allāh says:

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وَلَٰذِكَرْتُ بِالْقُرْآنِ مَرَّاتِينَ سَيَكَارُ
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«and if they pass by some evil vain talk, they pass by it with dignity» (25:72).

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وَقَالُوا لَنَا أَعْطَنَا رَمْرُمًا أَعْطَنْكُمْ سَلَمًا شَيْكُمْ لا يُنَبِّئُونَ الْجَاهِلِينَ
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«and they say: 'To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant.'»

means, if some foolish person speaks to them in a foolish manner and says something to which it does not befit them to

respond, they turn away from him and do not respond in kind with ugly speech. They never say anything but good words. Allāh says of them that they say:

«To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant.»

meaning, ‘we do not seek the way of the ignorant and we do not like it.’

«إِنَّا أَعَلَمُكُمْ وَلَنْكُمْ أَعْلَمُونَا أَنْ تُكُلُّوا لَا تَبْسُطُ الْمُخَافَاتُ»

56. Verily, you guide not whom you like, but Allāh guides whom He wills. And He knows best those who are the guided.

57. And they say: “If we follow the guidance with you, we would be snatched away from our land.” Have We not established for them a secure sanctuary, to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not.

Allāh guides Whom He wills

Allāh says to His Messenger ﷺ: ‘O Muḥammad:

«لَا تَبْسُطُ الْمُخَافَاتُ»

Verily, you guide not whom you like’ meaning, ‘the matter does not rest with you; all that you have to do is convey the Message, and Allāh will guide whom He wills, and His is the ultimate wisdom,’ as He says:

«لَيْسَ عَلَيْكَ مَقْدُومًا وَلَيْسَ عَلَيْكَ مَا يَبْسُطُ الْمُخَافَاتُ»

Not upon you is their guidance, but Allāh guides whom He wills.» (2:272)

«وَمَا أَصْطَرَّ أَثْرَاءُ الْأَثْرَايْنِ وَلَوْ هَزَزْتُمْ رُؤْيَاتَكُمْ»

And most of mankind will not believe even if you desire it eagerly.» (12:103)

This Āyah is even more specific than the following:
Verily, you guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided.

meaning: Allah knows best who deserves to be guided and who deserves to be misguided. It was recorded in the Two Sahihs that this Ayah was revealed concerning Abu Talib, the paternal uncle of the Messenger of Allah. He used to protect the Prophet, support him and stand by him. He loved the Prophet dearly, but this love was a natural love, i.e., born of kinship, not a love that was born of the fact that he was the Messenger of Allah. When he was on his deathbed, the Messenger of Allah called him to Faith and to enter Islam, but the decree overtook him and he remained a follower of disbelief, and Allah's is the complete wisdom.

Az-Zuhri said: “Sa‘id bin Al-Musayyib narrated to me that his father, Al-Musayyib bin Hazan Al-Makhzumi, may Allah be pleased with him, said: “When Abu Talib was dying, the Messenger of Allah came to him and found Abu Jahl bin Hisham and ‘Abdullah bin Abi Umayyah bin Al-Mughirah with him. The Messenger of Allah said:

ٌأَوَّلِيٌّ أَخُوكَ، أَنْ تَسْلُكْ بِنَفْسِكَ…”

“O my uncle, say Lā ilāha illallāh, a word which I may use as evidence in your favor before Allah [in the Hereafter].”

Abu Jahl bin Hisham and ‘Abdullah bin Abi Umayyah said: ‘O Abu Talib, will you leave the religion of ‘Abdul-Mu'ttalib?’ The Messenger of Allah kept urging him to say Lā ilāha illallāh, and they kept saying, ‘Will you leave the religion of ‘Abdul-Mu’ttalib?’ – until, at the very end, he said that he was on the religion of ‘Abdul-Mu’ttalib, and he refused to say Lā ilāha illallāh. The Messenger of Allah said:

ْرَبِّ أَنْ أَلْصَارِفَنَّ…”

“By Allah, I shall certainly seek forgiveness for you unless I am told not to.”

Then Allah revealed:

ٌمَا كَانَ الَّذِينَ يُشْعِرُونَ ۖ أَنَّكَ تَسْتَغْفِرُ وَلَّا تَسْتَغْفِرُ لِلَّهِ…”

"Whoever seeks forgiveness, let him seek forgiveness with sincere intention."
\{It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the idolators, even though they be of kin\} (9:113).

And there was revealed concerning Abu Talib the Ayah,

\[إِنَّكَ لَتَجْهَدُ مَنْ أَحْسَبُهُ وَلَكِنَّ أَللّٰهَ يَجْهَدُ مِنْ يَدَاهُمُ \]

\{Verily, you guide not whom you like, but Allah guides whom He wills.\}”

This was recorded (by Al-Bukhari and Muslim) from the Hadith of Az-Zuhri.[1]

The Excuses made by the People of Makkah for not believing, and the Refutation of Their Excuses

\[وَقَالُواَ إِنَّنَا لَا نَجْهَدُ مَنْ أَحْسَبُهُ مَلِكَ مَنْ تَحَظَّفُ مِنْ أَرْضَنَا \]

\{And they say: “If we follow the guidance with you, we would be snatched away from our land.”\}

Allah tells us that this is the excuse which was given by some of the disbelievers for not following true guidance. They said to the Messenger of Allah ﷺ:

\[إِنَّنَا لَا نَجْهَدُ مَلِكَ مَلِكَ مَا تَحَظَّفُ مِنْ أَرْضَنَا \]

\{If we follow the guidance with you, we would be snatched away from our land.\},

meaning, ‘we are afraid that if we follow the message of guidance that you have brought, and go against the pagan Arab tribes around us, they will seek to do us harm and wage war against us, and they may snatch us away from wherever we may be.’ Allah said in response to them:

\[أَلَئِنْ نَسِكَنَ حَرْمًا مَّكَّةَ مَنْ تَحَظَّفُ مِنْ أَرْضَنَا \]

\{Have We not established for them a secure sanctuary,\}

meaning, the excuse they give is a lie and is false, because Allah has put them in a secure city and a venerated sanctuary which has been safe from the time it was built – how could this sanctuary be safe for them when they believed in disbelief and Shirk, and how could it not be safe for them when they

become Muslims and follow the truth?

\[\text{\textit{to which are brought fruits of all kinds,}}\] means, all kinds of fruits from the surrounding regions, from Al-Tā'īf and elsewhere. Similarly, the people of Makkah engaged in trade and other goods also came to their city.

\[\text{\textit{a provision from Ourselves, but most of them know not.}}\] - this is why they said what they said.

\[\text{\textit{And how many a town have We destroyed, which was thankless for its means of livelihood! And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the heirs.}}\]

\[\text{\textit{And never will your Lord destroy the towns until He sends to their mother town a Messenger reciting to them Our Æyât. And never would We destroy the towns unless the people thereof are wrongdoers.}}\]

The Destruction of Towns, which are not destroyed until Evidence is established against Them

Referring to the people of Makkah, Allâh says:

\[\text{\textit{And how many a town have We destroyed, which was thankless for its means of livelihood!}}\]

They were arrogant transgressors who denied Allâh’s blessing of giving them ample provision. This is like the Æyâh,

\[\text{\textit{And Allâh puts forward the example of a township, that dwelt secure and well-content: its provision coming to it in abundance from every place}}\] until:
So the torment overtook them while they were wrongdoers. (16:112-113)

Allâh said:

And those are their dwellings, which have not been inhabited after them except a little.

Their land became empty and desolate, and you can see nothing but their dwellings.

And verily, We have been the heirs.

Their towns became ruins, with none remaining.

Then Allâh tells us of His justice and that He does not destroy anyone unjustly; on the contrary, He destroys those whom He destroys after establishing proof against them. So, he says:

And never will your Lord destroy the towns until He sends to their mother town i.e., Makkah –

a Messenger reciting to them Our Äyät.

This indicates that the Unlettered Prophet, Muhammad ﷺ was sent from the Mother of Cities as a Messenger to all cities and towns, Arab and non-Arab alike. This is like the Äyät:

so that you may warn the Mother of Towns and all those around it (6:92).

Say: "O mankind! Verily, I am sent to you all as the Messenger of Allâh." (7:158),
of Resurrection, as He says:

\[\text{And We never punish until We have sent a Messenger.}\] (17:15).

Allāh has sent the Unlettered Prophet to all the towns (all of mankind), because he has been sent to the Mother of Cities, their source to which they all return. It was recorded in the Two Sahihs that the Prophet ﷺ said:

\[\text{I have been sent to the red and the black.}\]

\[11\] Muslim 1:370.
Prophethood ended with him, and there is no Prophet or Messenger to come after him, but his way will remain as long as night and day remain, until the Day of Resurrection.

60. And whatever you have been given is an enjoyment of the life of the world and its adornment, and that which is with Allah is better and will remain forever. Have you then no sense?

61. Is he whom We have promised an excellent promise — which he will find true — like him whom We have made to enjoy the luxuries of the life of the world, then on the Day of Resurrection, he will be among those brought up?

This World is transient and the One Whose concern is this World is not equal to the One Whose concern is the Hereafter

Allah tells us about the insignificance of this world and its contemptible adornments which are nothing in comparison to the great and lasting delights which Allah prepared for His righteous servants in the Hereafter. As Allah says:

Whatever is with you, will be exhausted, and whatever is with Allah will remain» (16:96).

and that which is with Allah is the best for the most righteous.» (3:198)

whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment.» (13:26)

Nay, you prefer the life of this world. Although the Hereafter
is better and more lasting.\(\text{[87:16-17].}\)

The Messenger of Allâh Ḥ ḥ said:

وَاللَّهُ مَا الْحَيَاةُ الْدُنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَغْفِسُ أَحَدُهُمْ إِضْعَافَهُ فِي الْيَمِّ، فَليَنظُرُ مَا ذَٰلِكَ يُرْجِعُ إِلَيْهِ

"By Allâh, the life of this world in comparison to the Hereafter is as if one of you were to dip his finger in the sea; let him see what comes back to him.\(^{[1]}\)

Allâh’s saying:

أَفَلَا تَنْبَّأُنَّ(؟)

(Have you then no sense?) means, do those who prefer this world to the Hereafter have no sense?

أَفَلَا تَنْبَأُنَّ(؟) وَقَدْ نَسِيْتُمْ نَظْرَيْنَ كَيْفَ لَنَسْأَلَنَّ ۖ كَمْ نَثْبَتْنَا مَعَ الْحَيَاةِ الْدُنْيَا تَّمَّ هَهُ يَمَّ الْيَمَانِ مِنْ اَلْمُتَّقِينِ

(Is he whom We have promised an excellent promise – which he will find true – like him whom We have made to enjoy the luxuries of the life of the world, then on the Day of Resurrection, he will be among those brought up?)

Is the one who believes in the reward which Allâh has promised in return for righteous deeds, which he will undoubtedly attain, like one who disbelieves in the meeting with Allâh and in His promises and threats? He is only enjoying a few days in this life,

فَمَّ ثُمَّ هَٰذَا يَمَّ الْيَمَانِ مِنْ اَلْمُتَّقِينِ

(then on the Day of Resurrection, he will be among those brought up.)

Mujâhid and Qatâdah said: "He will be among those who are punished." It was said that this was revealed concerning the Messenger of Allâh Ḥ ḥ and Abu Jahl, or that it was revealed concerning Ḥamzah and Ali, and Abu Jahl.\(^{[2]}\) Both views were narrated from Mujâhid.\(^{[3]}\) The apparent meaning is that it is

\(^{[1]}\) Ahmad 4:230.

\(^{[2]}\) At-Tabari 19:604, 605.

\(^{[3]}\) At-Tabari 19:604, 605.
more general than that. This is like the Ayah where Allâh describes a believer in Paradise looking out at his companion who is in Hell, and saying:

«Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).» (37:57)

And Allâh says:

«but the Jinn know well that they have indeed to appear (before Him)» (37:158).

62. And (remember) the Day when He will call to them and say: “Where are My (so-called) partners whom you used to assert?”

63. Those about whom the Word will have been fulfilled will say: “Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence before You. It was not us they worshipped.”

64. And it will be said: “Call upon your partners,” and they will call upon them, but they will give no answer to them, and they will see the torment. If only they had been guided!

65. And the Day He will call to them, and say: “What answer gave you to the Messengers?”

66. Then the news of a good answer will be obscured to them on that Day, and they will not be able to ask one another.

67. But as for him who repented, believed, and did righteous deeds, then perhaps he will be among those who are successful.”
The Idolators and Their Partners and the Emnity between Them in the Hereafter

Allah informs of how He will rebuke the idolators on the Day of Resurrection, when He will call them and say:

أَيُّهَا الْمُكَانِجِينَ أَلَمْ نَنْزِلْنَا عَلَيْكُمْ مَعَ مَلَائِكَتِنَا كَذَٰلِكَ نُشَفِّي الْجَاهِلِيَّةَ مِنْكُمْ وَنَجِي الْمُتَّقِينَ

"Where are My (so-called) partners whom you used to assert?"

meaning, 'where are the gods which you used to worship in the world, the idols and rivals? Can they help you or save you?' This is said in the nature of a rebuke and warning, as in the Ayah,

وَلَوْلَا جَبَرَیْنِ نَزَلْنا عَلَيْكُمْ أَنْ نَنْزِلَنَّكُمْ مَعَ مَلَائِكَتِنَا وَنُحْيِي النَّارَ بَيْنَكُمْ وَنُحْيِي الْأَمْرَاءَ بَيْنَكُمْ وَنُؤْمِنُ بِكُمْ

And truly, you have come unto Us alone as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allah. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you. (6:94)

His saying:

قَالَ الَّذِينَ حَنَّسُوا عَلَيْنِ النَّارِ

(Those about whom the Word will have been fulfilled)

means the Shayâtîn and evil Jinn, and those who used to advocate disbelief.

رَبِّ هَذَا خَلْوَةُ الْأَمْمِ فَأَعْفِنِّهِمْ كَمَا غَنِيَّتُكَ عَنِّي إِنِّي كَانُتُ مِنَ الِّذِينَ يَمْتَرَكَ

"Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence before You. It was not us they worshipped."

They will testify against them and say that they led them astray, then they will declare their innocence of their worship. This is like the Ayât:

وَأَخَذْنَاهُمْ بَيْنَ الْأَرْضِ وَالْجَهَالِيَّةِ لَكُلِّ ذَٰلِكَ لَيْتَ آمَنُوا هُمْ عَلَىٰ أَنفُسِهِمْ كَأَنْ هُمْ بِعَذَابٍ أَخَذُوْا عَلَيْهِمْ

(48)
And they have taken gods besides Allāh, that they might give them honor, power and glory. Nay, but they will deny their worship of them, and become opponents to them. (19:81-82)

And who is more astray than one who calls besides Allāh, who will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them? And when mankind are gathered, they will become their enemies and will deny their worshipping. (46:5-6).

Ibrāhīm Al-Khalil, peace be upon him, said to his people:

You have taken idols instead of Allāh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other. (29:25)

When those who were followed disown those who followed, and they see the torment, then all their relations will be cut off from them until:

And they will never get out of the Fire. (2:166-167).

Allāh says:

(And it will be said (to them): “Call upon your partners,”) meaning, ‘to save you from the predicament you are in, as you hoped that they would do in this world.’

(and they will call upon them, but they will give no answer to them, and they will see the torment.) means, they will realize for sure that they are inevitably destined for the Fire. His saying:
Their attitude towards the Messengers on the Day of Resurrection

(And the Day He will call to them, and say: "What answer gave you to the Messengers?"

The first call will be concerning the issue of Tawḥīd, which includes evidences of the prophethood – ‘What was your response to the Messengers who were sent to you? How did you deal with them?’ This is like the questions which will be asked of a person in his grave: ‘who is your Lord? who is your Prophet? and what is your religion?’ The believer will testify that there is no God except Allāh and that Muḥammad is His servant and Messenger, but the disbelievers will say, “Oh, oh, I do not know.” So he will have no answer on the Day of Resurrection except to remain silent, because whoever is blind in this world (i.e., does not see Allāh’s signs and believes not in Him), will be blind in the Hereafter, and more astray. Allāh says:

(Then the news of a good answer will be obscured to them on that Day, and they will not be able to ask one another.)

Mujāhid said: “The proof will be obscured from them,”⁵¹ so they will not be able to ask one another for help by virtue of

⁵¹ At-Ṭabari 19:607.
their blood ties. Allāh’s saying:

«فَانَّا مِنْ نَبِيٍّ رَحْمَةً وَمُتَعَلَّمًا»

«But as for him who repented, believed, and did righteous deeds,»

means, in this world.

«فَمَّا أَنْبَثَكَ بِإِلَيْهِ الشِّرْكِ»

«then perhaps he will be among those who are successful.»

means, on the Day of Resurrection. And the word; perhaps (‘Asd), when used in reference to Allāh, may He be exalted, implies that the thing described will inevitably come to pass, and this will undoubtedly happen by the grace and mercy of Allāh.

«وَبَشَّرْنَاهُ بِالْكَيْلَةِ وَبَشَّرْنَاهُ بِمَا كَانَ صَدِيدَهُ وَمَا كَانَ يَمْلِئُهُ وَوَفَّيْنَاهُ بِالْأَرْضِ وَرَحِمْنَاهُ فِي الْآخِرَةِ وَوَلَدْنَاهُ وَلَبَنْنَاهُ»

68. And your Lord creates whatsoever He wills and chooses, no choice have they. Glorified is Allāh, and exalted above all that they associate.

69. And your Lord knows what their breasts conceal, and what they reveal.

70. And He is Allāh; Lā ilāha illā Huwa, His is the praise in the first and in the last, and His is the decision, and to Him shall you be returned.

Allāh Alone is the One Who has the Power of Creation, Knowledge and Choice

Allāh tells us that He is the only One Who has the power to create and make decisions, and there is no one who can dispute with Him in that or reverse His judgement. His saying:

«وَبَشَّرْنَاهُ بِإِلَيْهِ الشِّرْكِ»

«And your Lord creates whatsoever He wills and chooses,»

means, whatever He wills, for what He wills, happens; and what He does not will, does not happen. All things, good and
bad alike, are in His Hands and will return to Him.

\( \text{\textit{no choice have they.}} \) is a negation, according to the correct view. This is like the \textit{Ayah},

\( \text{\textit{It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision}} \) (33:36).

Then Allāh says:

\( \text{\textit{And your Lord knows what their breasts conceal, and what they reveal.}} \)

He knows what is hidden in their hearts, just as He knows what they do openly.

\( \text{\textit{It is the same whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.}} \) (13:10).

\( \text{\textit{And He is Allāh; Lā ilāha illā Huwa,}} \)

meaning, He is unique in His divinity, for none is to be worshipped besides Him, and there is no lord who can create what he wills and chooses besides Him.

\( \text{\textit{His is the praise, in the first and in the last,}} \)

in all that He does, He is to be praised for His justice and wisdom.

\( \text{\textit{His is the decision,}} \) that none can put back, because of His might, power, wisdom and mercy.
71. Say: "Tell me! If Allah made the night continuous for you till the Day of Resurrection, which God besides Allah could bring you light? Will you not then hear?"

72. Say: "Tell me! If Allah made the day continuous for you, the day that you may rest therein and that you may seek of His bounty - and in order that you may be grateful."

73. It is out of His mercy that He has made for you the night and the day. And the Day of Resurrection, which God besides Allah could bring you light? Will you not then hear?"

74. Everyone will be rewarded according to his deeds, good and evil, alike, and absolutely none of their deeds will be concealed from Him.
Night and Day are among the Blessings of Allāh and are Signs of Tawhīd

Allāh reminds His servants of His favors towards them by subjugating for them the night and day, without which they could not survive. He explains that if He made the night continuous, lasting until the Day of Resurrection, that would be harmful for them and would cause boredom and stress. So He says:


meaning, ‘with which you could see things and which would bring you relief?’


meaning, ‘to rest from your work and activity.’


It is out of His mercy towards you,


He created both,


during the day, by traveling, moving about and working.
«and in order that you may be grateful.»

So that you may give thanks to Allāh by performing all kinds of acts of worship at night and during the day. Whoever misses something during the night can make it up during the day, and vice versa. This is like the Āyah,

«وَفَنُّوحَ لِلهِ جَمِيعٌ الْيَوْلَىٰ وَالْيَوْلَىٰ جَمِيعٌ لِهِنَّ»

«And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.» (25:62).

And there are many similar Āyāt.

«وَقَدْ يَنَادِيُوهُمُ الْمُحْتَدُونَ يَقُولُونَ كَيْ نَأْتَنَا بِمَثَلٍ مَثَلِهِمْ مُحَلٍّ وَنَأْنُ نَصُدِّقُكُمْ مَعَ رَبِّي»

«74. And the Day when He will call to them, and will say: "Where are My (so-called) partners, whom you used to assert?"»

«75. And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with Allāh, and the lies which they invented will disappear from them.»

Rebuking the Idolators

This is another call by way of rebuke for those who worshipped other gods besides Allāh. The Lord, may He be exalted, will call to them before all the witnesses, and will say:

«أَيُّهَا النَّاسُ إِنَّا كُنَّا نَرَأً خَلَقُكُمْ رَبُّكُمْ مَّعَ شَهِيدٍ»

«Where are My (so-called) partners, whom you used to assert?» meaning, in this world.

«وَنَأْنُ نَصُدِّقُكُمْ مَعَ رَبِّي»

«And We shall take out from every nation a witness,»

Mujāhid said, "This means a Messenger."[1]

meaning, 'of the truth of your claim that Allah had any partners.'

\(\text{And We shall say: "Bring your proof."}^{\text{}}\)

meaning, that there is no god besides Him. Then they will not speak and they will not be able to find any answer.

\(\text{Then they shall know that the truth is with Allah,}^{\text{}}\)

\(\text{and the lies which they invented will disappear from them.}^{\text{}}\)

they will vanish and will be of no benefit to them.

\(\text{If you have received any reward, then it is well for you,}^{\text{}}\)

\(\text{and if you have not received any reward,}^{\text{}}\)

\(\text{then let there be no fear of them, nor}^{\text{}}\)

\(\text{nor let there be any favour to them.}^{\text{}}\)

\(\text{Lo! Allah is an All-Hearer, All-Knower.}^{\text{}}\)

\(\text{Verily, Qarun was of Mūsâ's people, but he behaved arrogantly towards them. And We gave him of the treasures,}^{\text{}}\)

\(\text{that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult. Verily, Allah likes not those who exult."}^{\text{}}\)

\(\text{But seek, with that which Allah has bestowed on you,}^{\text{}}\)

\(\text{the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and be generous as Allah has been generous to you, and seek not mischief in the land. Verily, Allah likes not the mischiefs-makers."}^{\text{}}\)

\textbf{Qarūn and His People's exhortation}

It was recorded that Ibn 'Abbās said:

\(\text{Verily, Qarun was of Mūsà's people.}^{\text{}}\)

"He was the son of his paternal uncle."\(^{[1]}\) This was also the view of Ibrāhīm An-Nakha'ī, 'Abdullāh bin Al-Ḥārith bin

\[^{[1]}\text{Ibn Abi Ḥātim 9:3005.}\]
Nawfal, Sammāk bin Ḥarb, Qatādah, Mālik bin Dīnār, Ibn Jurayj and others; they all said that he was the cousin of Mūsā, peace be upon him.\[1\] Ibn Jurayj said: “He was Qārūn bin Yašhar bin Qāhith, and Mūsā was the son of ʿImrān bin Qāhith.”\[2\]

\[
\text{وَمايِتْنِ يِنَ الْكَوْرِ}\\
\text{And We gave him of the treasures, meaning, of wealth;}\\
\text{مَا إِنَّ مَقَامُكَ لَنَصْرًا بِالْمُبَشِّرَةِ أَوْلِ الْقُوُّرِ}
\]

\[
\text{that of which the keys would have been a burden to a body of strong men.}
\]

Groups of strong men would not have been able to carry them because they were so many. Al-Aʿmash narrated from Khaythamah, “The keys of Qārūn’s treasure were made of leather, each key like a finger, and each key was for a separate storeroom. When he rode anywhere, the keys would be carried on sixty mules with white blazes on their foreheads and white feet.”\[3\] Other views were also given, and Allāh knows best.

\[
\text{ٍذِئَ قَالَ الَّذِينَ قُوْمُكَ لَمْ تَنْبَغِي إِنَّ اللهَ لَا يُحبِبُ الْقَرْبَةِ}\\
\text{Remember when his people said to him: “Do not exult. Verily, Allāh likes not those who exult.”}\\
\text{إِنَّ اللهَ لَا يُحبِبُ الْقَرْبَةِ}
\]

means, the righteous ones among his people exhorted him. By way of sincere advice and guidance, they said: “Do not exult in what you have,” meaning, ‘do not be arrogant and proud of your wealth.’

\[
\text{ٍذِئَ قَالَ الَّذِينَ قُوْمُكَ لَمْ تَنْبَغِي إِنَّ اللهَ لَا يُحبِبُ الْقَرْبَةِ}\\
\text{Verily, Allāh likes not those who exult.}\\
\text{إِنَّ اللهَ لَا يُحبِبُ الْقَرْبَةِ}
\]

Ibn ʿAbbās said, “This means, those who rejoice and gloat.”\[4\] Mujāhid said, “It means those who are insolent and reckless, and do not thank Allāh for what He has given them.”\[5\]

\[1\] Aṭ-Ṭabari 19:616.  
\[2\] Aṭ-Ṭabari 19:615.  
\[3\] Aṭ-Ṭabari 19:617.  
\[4\] Aṭ-Ṭabari 19:622.  
\[5\] Aṭ-Ṭabari 19:623.
His saying:

But seek, with that which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world;

means, 'use this great wealth and immense blessing Allah has given you to worship your Lord and draw closer to Him by doing a variety of good deeds which will earn you reward in this world and the Hereafter.'

(and forget not your portion of lawful enjoyment in this world;)

That which Allah has permitted of food, drink, clothing, dwelling places and women. Your Lord has rights over you, your self has rights over you, your family has rights over you, and your visitors have rights over you. So give each of them their due.'

(and be generous as Allah has been generous to you.)

'Be generous to His creatures, as He has been generous to you.'

(and seek not mischief in the land.) meaning: 'do not let your aim
be to spread corruption on earth and do harm to Allâh's creation.'

\[\text{\textit{Verily, Allâh likes not the mischief-makers.}}\]

\text{\textit{Qâl al-'Uzza:}} \text{\textit{În Yâlik âlik al-munisibin.}}

\text{\textit{He said:}} "This has been given to me only because of the knowledge I possess." Did he not know that Allâh had destroyed before him generations, men who were stronger than him in might and greater in the amount they had collected? But the criminals will not be questioned of their sins."

Allâh informs us how Qârûn responded to the exhortations of his people when they sought to guide him to what is good.

\text{\textit{Qâl al-'Uzza:}} \text{\textit{În Yâlik âlik al-munisibin.}}

\text{\textit{He said:}} "This has been given to me only because of the knowledge I possess.""

meaning, I have no need of your advice; Allâh has only given me this wealth because He knows that I deserve it and because He loves me.' In other words: 'He has given it to me because He knows that I am fit for this.' This is like the \textit{\text{Ayât:}}

\text{\textit{Wâli'da mân al-\textit{\text{Ayât:}} naci'mu mân al-\textit{\text{Ayât:}} fikam u fikama.}}

\text{\textit{When harm touches man, he calls upon Us; then when We have changed it into a favor from Us, he says:}} "\textit{Only because of knowledge I obtained it.}" (39:49)

An alternative interpretation of this \textit{\text{Ayâh}} says that the meaning is: "Only because of what Allâh knows about me did I obtain this favor." This is like His saying:

\text{\textit{\&l;âli'da mân al-\textit{\text{Ayât:}} ni'mu mân ni'mu biam\textit{\text{Ayât:}} mirâ\textit{\text{Ayât:}} ni'mu mân ni'mu l-fikam al-

\textit{\text{Ayât:}}}}

\text{\textit{And truly, if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say:}} "\textit{This is from me.}" (41:50)

meaning, "I deserved it."

Imâm 'Abdur-Rahmân bin Zayd bin Aslam explained this \textit{\text{Ayâh}} very well. Concerning the phrase,
He said: "This has been given to me only because of the knowledge I possess." He said: "Were it not for the fact that Allāh is pleased with me and knows my virtue, He would not have given me this wealth." And He said:

Did he not know that Allāh had destroyed before him generations, men who were stronger than him in might and greater in the amount they had collected?[1]

This is what those who have little knowledge say when they see a person whom Allāh has granted a lot of wealth; they say that if he did not deserve it, Allāh would not have given it to him.

79. So, he went forth before his people in his finery. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qārūn has been given! Verily, he is the owner of a great fortune."

80. But those who had been given knowledge said: "Woe to you! The reward of Allāh is better for those who believe and do righteous deeds, and this none shall attain except the patient."

How Qārūn went forth in His Finery, and His People’s Comments

Allāh tells us how Qārūn went forth one day before his people with his magnificent regalia; wearing his fine clothes, accompanied by his fine horses, his servants and retinue. When those whose desires and inclinations were for the world saw his adornments and splendor, they wished that they could have the same as he had been given, and said:

Ah, would that we had the like of what Qārūn has been given!
Verily, he is the owner of a great fortune."

meaning, 'he is very lucky and has a great share in this world.' When the people of beneficial knowledge heard this, they said to them:

«Woe to you! The reward of Allāh is better for those who believe and do righteous deeds.»

'Allāh's reward to His believing, righteous servants in the Hereafter is better than what you see,' as is reported in the authentic Ḥadīth:

«Allāh has prepared for His righteous servants what no eye has seen, no ear has heard, and the heart of a human cannot comprehend. Recite, if you wish: «No person knows what is kept hidden for them of joy as a reward for what they used to do.» (32:17).»

«.and this none shall attain except the patient.»

As-Suddī said: "None shall reach Paradise except for the patient" – as if this were the completion of the statement made by the people of knowledge. Ibn Jarīr said, "This applies only to those who patiently forsake the love of this world, seeking the Hereafter. It is as if this is part of what the people of knowledge said, but it is made part of the Words of Allāh, stating this fact."
81. So, We caused the earth to swallow him and his dwelling place. Then he had no group to help him against Allâh, nor was he one of those who could save themselves.

82. And those who desired his position the day before, began to say: “Know you not that it is Allâh Who expands the provision or restricts it to whomsoever He pleases of His servants. Had it not been that Allâh was Gracious to us, He could have caused the earth to swallow us up! Know you not that the disbelievers will never be successful.”

How Qârûn and His Dwelling Place were swallowed up by the Earth

After telling us about Qârûn’s conceit and pride in his adornments, and how he was arrogant towards his people and transgressed against them, Allâh then tells us how he and his dwelling place were swallowed up by the earth. This was also reported in the Saheeh by Al-Bukhâri from Sâlim, who said that his father told him that the Messenger of Allâh ﷺ said:

"While a man was dragging his lower garment, he was swallowed up and he will remain sinking down into the earth until the Day of Resurrection."

He also recorded something similar from Sâlim from Abu Hurayrah from the Prophet ﷺ. Imâm Aḥmad recorded that Abu Sa’îd said, “The Messenger of Allâh ﷺ said:

"When a man among the people who came before you went out wearing two green garments, walking proudly and arrogantly, Allâh commanded the earth to swallow him up, and he will remain sinking down into it until the Day of

Resurrection.\[11\]

This version was recorded only by Aḥmad, and its chain of narration is Ḥasan (sound).

«Then he had no group to help him against Allāh, nor was he one of those who could save themselves.»

means, his wealth, group, servants and retinue were of no avail to him; they could not protect him from the wrath and vengeance of Allāh. Nor could he help himself or save himself. There was no one to help him, neither himself nor anybody else.

His People learned a Lesson from Him being swallowed up

Allāh’s saying:

«And those who had desired his position the day before,»

means, those witnessed him with his finery and said:

«Those who were desirous of the life of the world, said: “Ah, would that we had the like of what Qārīn has been given! Verily, he is the owner of a great fortune.”»

When he was swallowed up in the earth, they began to say:

«Know you not that it is Allāh Who expands the provision or restricts it to whomsoever He pleases of His servants.»

Wealth does not indicate that Allāh is pleased with its owner, for Allāh gives and withholds, allows times of difficulty and times of ease, raises and lowers, His is the most complete wisdom and most convincing proof. According to a Ḥadīth

narrated by Ibn Mas‘ūd,

"Allāh has alloted character among you just as He has alloted your provision. Allāh gives wealth to those whom He loves and those whom He does not love, but He gives Faith only to those whom He loves."[1]

Had it not been that Allāh was Gracious to us, He could have caused the earth to swallow us up!

meaning, ‘were it not for the kindness and grace of Allāh towards us, we could have been swallowed up by the earth just as he was swallowed up, because we wanted to be like him.’

Know you not that the disbelievers will never be successful.

He was a disbeliever, and the disbelievers will never be successful before Allāh in this world or in the Hereafter.

83. That is the home of the Hereafter, We shall assign to those who do not want to exalt themselves in the land nor cause corruption. And the good end is for those who have Taqwā.

84. Whosoever brings good, he shall have the better thereof; and whosoever brings evil, then those who do evil deeds will only be required for what they used to do.

The Blessings of the Hereafter for the humble Believers

Allāh tells us that He has made the home of the Hereafter, and its eternal delights which will never change or fade away, for His believing, humble servants who do not rebel against the truth with pride and oppression in the land. They do not

exalt themselves above the creatures of Allāh, arrogantly oppressing them and spreading corruption among them. 'Ikrimah said that this phrase referred to haughtiness and arrogance.\(^1\)

Ibn Jurayj said:

\[\text{لا يُبيِدُونَ عَلَّاٰٰ في الارْضِ} \]

\[\text{those who do not want to exalt themselves in the land} \]

"Arrogance and tyranny,

\[\text{وَلا فَسَادٌ} \]

\[\text{nor cause corruption} \]

committing sins."\(^2\) Ibn Jarīr recorded that 'Ali said, "If a man wants the straps of his sandals to be better than the straps of his companion’s sandals, then he is one of those referred to in the Āyah,

\[\text{فَيِّدَّ الْأَدْرَارُ الْكَبِيرَةُ وَتَعَمُّرُهَا يَلِينُونَ لا يُبَيِّدُونَ عَلَّاٰٰ في الارْضِ وَلا فَسَادٌ وَالْمِخْتِیَةُ الْمُلْتَقِينُ} \]

\[\text{That is the home of the Hereafter, We shall assign to those who do not want to exalt themselves in the land nor cause corruption. And the good end is for those who have Taqwā.}\(^3\)

This is understood to mean that if his intention is to show off and appear better than others, then that is to be condemned, as it was reported in the Šahīḥ that the Prophet ﷺ said:

\[\text{إِنَّهُ أُوجَيْيَ إِلَيْيَ أَنْ نُواَضْعَمْ عَلَى خَيْرٍ أَخْدُ عَلَى أَخْدُ وَلَا يَبْعَثِي أَخْدُ عَلَى أَخْدٍ إِلَّا مَعِيَّ إِلَّا مَعِيَّ} \]

"It has been revealed to me that you should be humble to the extent that none of you boasts to others or mistreats others."\(^4\)

But if a person simply likes to look good, then there is nothing wrong with that. It was recorded that a man said: "O Messenger of Allāh, I like to have my garment looking good and my shoes looking good – is this a kind of arrogance?" The Prophet ﷺ said:

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\(^1\) At-Ṭabari 19:637.

\(^2\) At-Ṭabari 19:637.

\(^3\) At-Ṭabari 19:638.

\(^4\) Muslim 4:2199.
No, for Allah is beautiful and loves beauty...

And Allah says:

Whosoever brings good, meaning, on the Day of Resurrection,

he shall have the better thereof; meaning, the reward of Allah is better than the good deeds of His servant – how can it not be, when Allah has multiplied it many times over? This is the position of generosity. Then Allah says:

and whosoever brings evil, then those who do evil deeds will only be requited for what they used to do.

This is like the Ayah,

And whoever brings an evil deed, they will be cast down on their faces in the Fire. (And it will be said to them) “Are you being recompensed anything except what you used to do?”

This is the position of generosity and justice.

Verily, He Who has given you the Qur'an, will surely bring you back to the return. Say: "My Lord is Aware of him who brings guidance, and of him who is in manifest error."

And you were not expecting that the Book would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers.

And let them not turn you away from the Ayat of Allah after they have been sent down to you, and invite to your Lord and be not of idolators.

And invoke not any other god along with Allah, La ilaha illa Huwa. Everything will perish save His Face. His is the decision, and to Him you shall be returned.

The Command to convey the Message of Tawhid

Here Allah commands His Messenger to convey the message and recite the Qur'an to people. He tells him that he will be brought back to the return, which is the Day of Resurrection, where he will be asked about the prophethood he was entrusted with. So Allah says:

Verily, He Who has given you the Qur'an, will surely bring you back to the return.

meaning, 'the One Who has commanded you to put it into practice among mankind,'
(Then surely, We shall question those to whom it was sent and verily, We shall question the Messengers.) (7:6)

Allah said:

«Verily, We shall gather all the Messengers together on the Day when Allah will gather all the Messengers together and say to them: "What was the response you received?"» (5:109).

And He said:

«and the Prophets and the witnesses will be brought forward» (39:69)

In his Ṭafsīr of his Ṣaḥīḥ, Al-Bukhārī recorded that Ibn ‘Abbās commented on the Āyah:

«أَزْيَادَ اللَّهُ مَا ذُكِرَ إِلَّآٓ سَمَارًا»

«will surely bring you back to the return.»

"To Makkah."[1] This was also recorded by An-Nasā’ī in his Ṭafsīr in his Sunan,[2] and by Ibn Jarīr.[3] Al-‘Awfī also reported from Ibn ‘Abbās that the phrase:

«أَزْيَادَ اللَّهُ مَا ذُكِرَ إِلَّآٓ سَمَارًا»

«will surely bring you back to the return.»

means, "will surely bring you back to Makkah as He brought you out of it."[4] Muḥammad bin Ishāq recorded that Mujāhid commented on:

«أَزْيَادَ اللَّهُ مَا ذُكِرَ إِلَّآٓ سَمَارًا»

«will surely bring you back to the return.»

He said, "Back to your place of birth in Makkah."[5] Ibn ‘Abbās is also reported to have interpreted it variously referring to death, to the Day of Resurrection which will come

after death, and to Paradise which will be his reward and his destiny for putting the Message of Allāh into practice and conveying it to the humans and Jinn, and because he is the most perfect, most eloquent and most noble of all the creation of Allāh.

Allāh’s saying:

﴿﴿

﴾Say: “My Lord is Aware of him who brings guidance, and of him who is in manifest error.”﴿

means: “Say, O Muḥammad, to those among your people who oppose you and disbelieve you, among the idolators and those who follow them in their disbelief, ‘My Lord knows best which of us, you or I, is rightly guided, and you will come to know for which of us will be the (happy) end in the Hereafter, and for which of us will be a good end and victory in this world and in the Hereafter.’” Then Allāh reminds His Prophet ﷺ the numerous blessings He granted to him and mankind by virtue of sending him to them:

﴿\text{وَقَدْ كَتَبْنَا ٱلْقُرْآنَ إِلَيْكَ ٱلْحَكِيمَةَ}﴾

﴿\text{And you were not expecting that the Book would be sent down to you,}﴾

‘Before the revelation was sent down to you, you did not expect that revelation would be sent down to you.’

﴿\text{وَلَكِنَّ رَسُولَ ٱللَّهِ ٱلْمُهْتَدُونَ}﴾

﴿\text{but it is a mercy from your Lord.}﴾

means, ‘but revelation has been sent down to you from Allāh as a mercy to you and to mankind because of you. Since Allāh has granted you this great blessing,’

﴿\text{فَلَا تَكُونَ ٱلْمُهْتَدُونَ}﴾

﴿\text{So never be a supporter} i.e., a helper,﴾

﴿\text{الْكَـتِبَ}﴾

﴿\text{of the disbelievers.}‘ rather, separate from them, ‘express your hostility towards them and oppose them.’﴾

﴿\text{وَلَا يَصَدُّكُمُ ٱلرِّجْلُ إِلَيْهِمْ أَفَّرَدْ}﴾
meaning, 'Do not let their opposition to you affect you or put people off from following your way; do not worry about that or pay any attention to it, for Allah will make your word supreme, will support your religion and will make the Message with which He has sent you prevail over all other religions.' So He says:

\[
\text{وَأَنَّ الْيَبَيْنَ إِلَىٰ مَلَكَ} \\
\text{أَنْ يَنْتَفَعَ} \\
\text{بِنِّيَةٍ بَيْنِي} \\
\text{وَأَنْ تَسْتَخْلِصَ بِنِّيَةٍ بَيْنِي} \\
\text{أَنْ تَسْتَخْلِصَ بِنِّيَةٍ بَيْنِي} \\
\]

\text{And invite to your Lord} to worship your Lord Alone, with no partners or associates,

\[
\text{وَلاَ تَكُونُ فِيٰ مَثَالِكَ} \\
\text{وَلاَ تَكُونُ فِيٰ مَثَالِكَ} \\
\]

\text{and be not of idolators.}

\[
\text{وَلاَ نُرِدْ بِنِّيَةٍ} \\
\text{أَنْ يَنْتَفَعَ} \\
\text{بِنِّيَةٍ بَيْنِي} \\
\text{وَأَنْ تَسْتَخْلِصَ بِنِّيَةٍ بَيْنِي} \\
\text{وَأَنْ تَسْتَخْلِصَ بِنِّيَةٍ بَيْنِي} \\
\]

\text{And invoke not any other god along with Allah, there is no God but Him.}

means, it is not appropriate to worship anything or anybody except Him, and divinity does not befit any except His glory.

\[
\text{كُلُّ شَيْءٍ مَّالِكُ إِلَّا وَمَكَارٌ} \\
\text{كُلُّ شَيْءٍ مَّالِكُ إِلَّا وَمَكَارٌ} \\
\]

\text{Everything will perish save His Face.} Here Allah is telling us that He is Eternal, Ever Lasting, Ever Living, Self-Sustaining, Who, although His creation dies, He will never die, as He says:

\[
\text{وَمَا تَمَتْ مِنْ عَلَيْهِ} \\
\text{وَمَا تَمَتْ مِنْ عَلَيْهِ} \\
\text{وَمَا تَمَتْ مِنْ عَلَيْهِ} \\
\text{وَمَا تَمَتْ مِنْ عَلَيْهِ} \\
\]

\text{Whatsoever is on it will perish. And the Face of your Lord full of majesty and honor will remain forever.} (55:26-27).

Allah used the word "Face" to refer to Himself, as He says here:

\[
\text{كُلُّ شَيْءٍ مَّالِكُ إِلَّا وَمَكَارٌ} \\
\text{كُلُّ شَيْءٍ مَّالِكُ إِلَّا وَمَكَارٌ} \\
\]

\text{Everything will perish save His Face.}

meaning, everything except Him. It was reported in the Sahih via Abu Salamah that Abu Hurayrah said, "The Messenger of Allah ﷺ said:

\[
\text{أَصَدَقُ كَلِمَتَهُ قَالَ لَهُ لِخَالِقَكَ} \\
\text{أَلَّا كُلُّ شَيْءٍ مَّالِكُ إِلَّا وَمَكَارٌ} \\
\]
The truest word of a poet was the saying of Labīd - indeed everything except Allāh is false.\[1\]

\(\text{His is the decision,} \) means, dominion and control, and there is none who can reverse His judgement or decision.

\(\text{and to Him you shall be returned.} \)

means, on the Day when you will be brought back, and He will reward or punish you according to your deeds: if they are good, then you will be rewarded, and if they are bad, then you will be punished.

This is the end of the Tafsīr of Sūrat Al-Qaṣaṣ. To Allāh be praise and blessings.

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\[1\] Fath Al-Bārī 7:183. Ibn Ḥajar explained that Bāṭil or “false” here means “perishable.” See Fath Al-Bārī the Book of the Merits of the Anṣār, the chapter on the days of Jāhiliyyah.
The Tafsīr of Sūrat Al-‘Ankabūt

(Chapter - 29)
Which was revealed in Makkah

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Alif Lām Mim.

2. Do people think that they will be left alone because they say: "We believe," and will not be tested?

3. And We indeed tested those who were before them so that Allāh will indeed know those who are true, and He will know those who are liars.

4. Or think those who do evil deeds that they can outstrip Us? Evil is that which they judge!

The Believers are tested so that it may be known Who is Sincere and Who is Lying

In the beginning of the Tafsīr of Sūrat Al-Baqarah, we discussed the letters which appear at the beginning of some Sūrahs.

So people think that they will be left alone because they say: "We believe," and will not be tested.

This is a rebuke in the form of a question, meaning that Allāh will inevitably test His believing servants according to their level of faith, as it recorded in the authentic Ḥadīth:

"O those of the Believers who believe in the Night-Vision (al-Isra') and the Resurrection (al-Mi'raj), whom the angels of Allāh have made to inherit jannah (paradise), it is not for the jinn to approach the righteous on the Day of Resurrection, so that they may come to them."
«The people most severely tested are the Prophets, then the righteous, then the next best and the next best. A man will be tested in accordance with the degree of his religious commitment; the stronger his religious commitment, the stronger his test.»

This Ayah is like the Ayah,

«Do you think that you will enter Paradise without Allah knowing those of you who fought (in His cause) and knowing those who are the patient?» (3:142)

There is a similar Ayah in Sūrat At-Tawbah. And Allah says:

«Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allah?" Yes! Certainly, the help of Allah is near!» (2:214)

Allah says here:

«And We indeed tested those who were before them so that Allah will know those who are true, and will know those who are liars.»

meaning, He will make know which are sincere in their claim to be believers from those who are lying. Allah, may He be glorified and exalted, knows what has happened in the past and what is yet to come, and He knows how that which will not happen would have happened if it were to happen. All the Imāms of Ahlus-Sunnah wa'l-Jamā'ah are agreed on this.

who do evil deeds that they can outstrip Us? Evil is that which they judge!

means, those who are not believers should not think that they will escape such trials and tests, for ahead of them lies a greater and more severe punishment. Allāh says:

"Or think those who do evil deeds that they can outstrip Us"

meaning, "escape" from Us.

[1] Please note that these Āyāt are usually translated with the meaning of Allāh "tests" instead of "will know." They are to be understood with that general meaning as well as the explanation above.
5. Whoever hopes in meeting with Allah, then Allah’s term is surely coming, and He is the All-Hearer, the All-Knower.

6. And whosoever strives, he strives only for himself. Verily, Allah stands not in need of any of the creatures.

7. Those who believe, and do righteous good deeds, surely, We shall expiate from them their evil deeds and We shall indeed reward them according to the best of that which they used to do.

Allah will fulfill the Hopes of the Righteous

Allah’s saying:

Whoever hopes in meeting with Allah,

means, in the Hereafter, and does righteous deeds, and hopes for a great reward with Allah, then Allah will fulfill his hopes and reward him for his deeds in full. This will undoubtedly come to pass, for He is the One Who hears all supplications, He knows and understands the needs of all created beings. Allah says:

Whoever hopes in meeting with Allah, then Allah’s term is surely coming, and He is the All-Hearer, the All-Knower.

And whosoever strives, he strives only for himself.

This is like the Ayah,

Whosoever does righteous good deed, it is for himself (41:46).
Whosoever does a righteous deed, the benefit of that deed will come back to him, for Allāh has no need of the deeds of His servants, and even if all of them were to be as pious as the most pious man among them, that would not add to His dominion in the slightest. Allāh says:

«And whosoever strives, he strives only for himself. Verily, Allāh stands not in need of any of the creatures.»

Then Allāh tells us that even though He has no need of His creatures, He is kind and generous to them. He will still give to those who believe and do righteous deeds the best of rewards, which is that He will expiate for them their bad deeds, and will reward them according to the best deeds that they did. He will accept the fewest good deeds and in return for one good deed will give anything between ten rewards and seven hundred, but for every bad deed, He will give only one evil merit, or even that He may overlook and forgive. This is like the Ayah,

«Surely, Allāh wrongs not even the weight of a speck of dust, but if there is any good, He doubles it, and gives from Him a great reward.» (4:40).

And He says here:

«Those who believe, and do righteous good deeds, surely, We shall expiate from them their evil deeds and We shall indeed reward them according to the best of that which they used to do.»

And We have enjoined on man to be dutiful to his parents; but if they strive to make you associate with Me, which you
have no knowledge of, then obey them not. Unto Me is your
return and I shall tell you what you used to do.

9. And for those who believe and do righteous deeds, surely,
We shall admit them among the righteous.

The Command to be Good and Dutiful to Parents

Allāh commands His servants to be dutiful to parents, after
urging them to adhere to belief in His Tawhīd, because a
person’s parents are the cause of his existence. So he must
treat them with the utmost kindness and respect, his father
for spending on him and his mother because of her
compassion for him. Allāh says:

وَلَيْسَ رَبِّكُمُ ۖ أَلَّا يَقْبَلَ سَمَائَاتُكُمْ إِلَّا إِذَا ءَايَاهُ مُرْتَبَتُهَا إِنَّا نَبِلْنَّ عِبَادَكَ الْحَسْبَاءَ أَسْتَمِعْنَهَا أَوْ
كَلَامًا مَنْ نَثَرَهُ أُنَسْتَمْهَانَهُ وَأَلْلَهُمَا فَوَلَّاهُمَا فَوَلُّ أَنْبِيَّاهُمَا بِبَلَاءٍ مُّبِينٍ

And your Lord has decreed that you worship none but Him.
And that you be dutiful to your parents. If one of them or both
of them attain old age in your life, say not to them a word of
disrespect, nor shout at them, but address them in terms of
honor. And lower unto them the wing of submission and
humility through mercy, and say: "My Lord! Bestow on them
Your mercy as they did bring me up when I was young." (17:23-24)

Although Allāh orders us to show kindness, mercy and respect
towards them in return for their previous kindness, He says:

وَأَرْوَى جَهَالُكَ ۚ لَا تَشْرِكْ بِي مَا لَيْسَ ۚ إِنَّ لَكَ ۚ يَوْمُ ۤٗ رَبِّكَ جَعَلْتُهُمَا

but if they strive to make associate with Me, which you have
no knowledge of, then obey them not.

meaning, if they are idolators, and they try to make you follow
them in their religion, then beware of them, and do not obey
them in that, for you will be brought back to Me on the Day of
Resurrection, and Allāh will reward you for your kindness
towards them and your patience in adhering to your religion.
It is Allāh Who will gather you with the group of the righteous,
not with the group of your parents, even though you were the
closest of people to them in the world. For a person will be
gathered on the Day of Resurrection with those whom he loves, meaning, religious love. Allah says:

\[ \text{And for those who believe and do righteous good deeds, surely, We shall make them enter with the righteous.} \]

In his Tafsir of this Ayah, At-Tirmidhi recorded that Sa'd said: “Four Ayat were revealed concerning me – and he told his story. He said: ‘Umm Sa’d said: ‘Did Allah not command you to honor your parents? By Allah, I will not eat or drink anything until I die or you renounce Islam.’ When they wanted to feed her, they would force her mouth open. Then this Ayah was revealed:

\[ \text{And We have enjoined on man to be dutiful to his parents; but if they strive to make you associate with Me, of which you have no knowledge, then obey them not.} \]

This Hadith was also recorded by Imam Ahmad, Muslim, Abu Dawud and An-Nasā‘ī. At-Tirmidhi said, “Hasan Sahih.”

10. Of mankind are some who say: “We believe in Allah.” But if they are made to suffer for Allah, they consider the trial of mankind as Allah’s punishment; and if victory comes from your Lord, they will say: “Verily, we were with you.” Is not Allah Best Aware of what is in the breasts of the creatures?

11. And indeed Allah knows those who believe, and verily, He knows the hypocrites.

The Attitudes of the Hypocrites and the Ways in which Allāh tests People

Allāh mentions the descriptions of the liars who falsely claim faith with their lips, while faith is not firm in their hearts. When a test or trial comes in this world, they think that this is a punishment from Allāh, so they leave Islām. Allāh says:

OF MANKIND ARE SOME WHO SAY: “WE BELIEVE IN ALLĀH.” BUT IF THEY ARE MADE TO SUFFER FOR ALLĀH, THEY CONSIDER THE TRIAL OF MANKIND AS ALLĀH’S PUNISHMENT;

Ibn ‘Abbās said, “Meaning that their trial is leaving Islām if they are made to suffer for Allāh.”[1] This was also the view of others among the Salaf. This Ayah is like the Ayah,

AND AMONG MANKIND IS HE WHO WORSHIPS ALLĀH AS IT WERE UPON THE EDGE: IF GOOD BEFALLS HIM, HE IS CONTENT THEREWITH; BUT IF A TRIAL BEFALLS HIM, HE TURNS BACK ON HIS FACE... UNTIL:

THAT IS A STRAYING FAR AWAY [22:11-12].

Then Allāh says:

AND IF VICTORY COMES FROM YOUR LORD, THEY WILL SAY: “VERILY, WE WERE WITH YOU.”

meaning, “if victory comes from your Lord, O Muḥammad, and there are spoils of war, these people will say to you, ‘We were with you,’ i.e., we are your brothers in faith.” This is like the Ayāt:

THOSE WHO WAIT AND WATCH ABOUT YOU; IF YOU GAIN A VICTORY

from Allah, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" (4:141).

Perhaps Allah may bring a victory or a decision according to His will. Then they will become regretful for what they have been keeping as a secret in themselves (5:52).

And Allah tells us about them here:

\[\text{Witness that in no place i.e., from no one does Allah accept an oath of} \]
\[\text{devotion, sincerity and truth would he show him the} \]
\[\text{right path, were he of the right path.} \]
\[\text{And if victory comes from your Lord, they will say: "Verily,} \]
\[\text{we were with you."} \]

Then Allah says:

\[\text{Is not Allah Best Aware of what is in the breasts of the} \]
\[\text{creatures?} \]

meaning, 'does Allah not know best what is in their hearts and what they store secretly within themselves, even though outwardly they may appear to be in agreement with you?'

\[\text{And indeed Allah knows those who believe, and verily He} \]
\[\text{knows the hypocrites.} \]

Allah will test the people with calamities and with times of ease, so that He may distinguish the believers from the hypocrites, to see who will obey Allah both in times of hardship and of ease, and who will obey Him only when things are going in accordance with their desires. As Allah says:

\[\text{And surely, We shall try you till We test those who strive} \]
\[\text{hard and the patient, and We shall test your facts.} \] (47:31)

After the battle of Uhud, with its trials and tribulations for the Muslims, Allah said:

\[\text{Then did Allah bring upon you of Our} \]
\[\text{treatment which ye had not expected, so that it} \]
\[\text{overpowereth the faith of} \]
\[\text{thou and the homemakers of thy household.} \]
Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good…

(3:179)

And those who disbelieve say to those who believe: "Follow our way and let us bear your sins." Never will they bear anything of their sins. Surely, they are liars.

And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.

The Arrogant Claim of the Disbelievers that They would carry the Sins of Others if They would return to Disbelief

Allāh tells us that the disbelievers of Quraysh said to those who believed and followed the truth: leave your religion, come back to our religion, and follow our way;

and let us bear your sins.

meaning, ‘if there is any sin on you, we will bear it and it will be our responsibility’. It is like a person saying: “Do this, and your sin will be on my shoulders.”

Allāh says, proving this to be a lie:

Never will they bear anything of their sins. Surely, they are liars.

in their claim that they will bear the sins of others, for no person will bear the sins of another. Allāh says:

and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin.

(35:18).
And no friend will ask a friend (about his condition), though they shall be made to see one another (70:10-11).

And verily, they shall bear their own loads, and other loads besides their own.

Here Allāh tells us that those who call others to disbelief and misguidance will, on the Day of Resurrection, bear their own sins and the sins of others, because of the people they misguided. Yet that will not detract from the burden of those other people in the slightest, as Allāh says:

That they may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge (16:25).

In the Šāhīh, it says:

Whosoever calls others to true guidance, will have a reward like that of those who follow him until the Day of Resurrection, without it detracting from their reward in the slightest. Whosoever calls others to misguidance, will have a burden of sin like that of those who follow him until the Day of Resurrection, without it detracting from their burden in the slightest.

In the Šāhīh, it also says:

No person is killed unlawfully, but a share of the guilt will be upon the first son of Ādām, because he was the first one to

initiate the idea of killing another.»[1]

«and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.»

means, the lies they used to tell and the falsehood they used to fabricate. Ibn Abi Ḥātim recorded that Abu Umāmah, may Allah be pleased with him, said that the Messenger of Allah conveyed the Message with which he was sent, then he said:

«إِيَاكُمْ وَاللَّهُ، فَإِنَّ اللَّهَ يُعْرِبُهُمَّ يَوْمَ الْقِيَامَةِ يَفْقُولُوا: وَغَزْيَتُكُمْ وَجُلُالِي لَا يَجُرُّونَ الْيَوْمَ ظَلَامًا، ثُمَّ يَأْمُرُ الْمَناذِيِّي قَانُونًا: أَيْنَ فَلَانُ بْنُ فَلَانٍ؟ فَأَيُّهَا الْحَسَنُ، أَيْنَ فَلَانُ بْنُ فَلَانٍ؟ فَأَيُّهَا الْحَسَنُ، أَيْنَ فَلَانُ بْنُ فَلَانٍ؟ فَأَيُّهَا الْحَسَنُ.»

«فَقَالُوا: كَيْفَ تُقَسِّي عَنْهُ؟ قَالُوا: حَذَّرُوا أَنْهُمْ مِنْ حَسَنَتِهِ، وَقَدْ بَيَّنُ بِمِنْ أَصْحَابِ الْقَلَمَاتِ. قَالُوا: كَيْفَ تُقَسِّي عَنْهُ؟ قَالُوا: حَذَّرُوا أَنْهُمْ مِنْ حَسَنَتِهِ، وَقَدْ بَيَّنُ بِمِنْ أَصْحَابِ الْقَلَمَاتِ.»

«Beware of injustice, for Allah will swear an oath of the Day of Resurrection and will say: “By My glory and majesty, no injustice will be overlooked today.” Then a voice will call out, “Where is so-and-so the son of so-and-so?” He will be brought forth, followed by his good deeds which appear like mountains while the people are gazing at them in wonder, until he is standing before the Most Merciful. Then the caller will be commanded to say: “Whoever is owed anything by so-and-so the son of so-and-so, or has been wronged by him, let him come forth.” So they will come forth and gather before the Most Merciful, then the Most Merciful will say: “Settle the matter for My servant.” They will say, “How can we settle the matter?” He will say, “Take from his good deeds and give it to them.” They will keep taking from his good deeds until there is nothing left, and there will still people with scores to be settled. Allah will say, “Settle the matter for My servant.” They will

say, "He does not have even one good deed left."
Allah will say, "Take from their evil deeds and give them to him."

Then the Prophet ﷺ quoted this Ayah:

نَفْسَنَا تَبَارَكَ ﴿۸۹﴾

And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.

There is a corroborating report in the Sahih with a different chain of narration:

إِنَّ الْرَّجُلَ الْأَثِيمِ يَنْبُأُ الْيَتِمَّةَ بِخَسَانَتِهِ امْثَالَ ٱلْجِبَالِ وَقَدْ ظَلَّمَ هَذَا، وَأَخَذَ مَالَهُ هَذَا، وَأَخَذَ مِنْ عَرْضِهِ هَذَا، فَأَخَذَ هَذَا مِنْ خَسَانِهِ، فَهَذَا مِنْ حَسَانِهِ، فَإِذَا لمْ يَتَقِنَّهُ خَسَانَهُ، أَخَذَ مِنْ شِيَائِهِ ضُرْعَ عَلَيْهِ

A man will come on the Day of Resurrection with good deeds like mountains, but he had wronged this one, taken the wealth of that one and slandered the honor of another. So each of them will take from his good deeds. And if there is nothing left of his good deeds, it will be taken from their evil and placed on

him. [1]"  

14. And indeed We sent Nūḥ to his people, and he stayed among them a thousand years less fifty years; so the Deluge overtook them while they were wrongdoers.  

15. Then We saved him and the Companions of the Boat, and made it an Āyah for all people.  

**Nūḥ and His People**  

Here Allāh consoles His servant and Messenger Muḥammad ﷺ by telling him that Nūḥ, peace be upon him, stayed among his people for this long period of time, calling them night and day, in secret and openly, but in spite of all that they still persisted in their aversion to the truth, turning away from it and disbelieving in him. Only a few of them believed with him. Allāh says:  

"[1]Qulīt fihiim Allāh ʿālīm ʿālāmā ilā ḥumāya Jumā āna faṣādhum al-ṭūrāt waḥum Ṭalībīn  

and he stayed among them a thousand years less fifty years;  
and the Deluge overtook them while they were wrongdoers."  

meaning, ‘after this long period of time, when the Message and the warning had been of no avail, so, O Muḥammad, do not feel sorry because of those among your people who disbelieve in you, and do not grieve for them, for Allāh guides whomsoever He wills and leaves astray whomsoever He wills. The matter rests with Him and all things will return to Him.’  

"Wādū ṣūlihiyyīna fihiim ṣalībahinna rūǧīna la ṭalībīn wāḥum ṭalībīn  

Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them" (10:96-97).  

Know that Allāh will help you and support you and cause you to prevail, and He will defeat and humiliate your enemies, and make them the lowest of the low.  

It was recorded that Ibn ‘Abbās said: “Nūḥ received his  

mission when he was forty years old, and he stayed among his people for a thousand years less fifty; after the Flood he lived for sixty years until people had increased and spread.”[1]  

**Then We saved him and the Companions of the Boat,**

means, those who believed in Nūh, peace be upon him. We have already discussed this in detail in Sūrah Hūd,[2] and there is no need to repeat it here.

**and made it (the ship) an Āyah for all people.**

means, ‘We caused that ship to remain,’ whether in itself, as Qatādah said, that it remained until the beginning of Islām, on Mount Jūdī, or whether the concept of sailing in ships was left as a reminder to mankind of how Allāh had saved them from the Flood.[3] This is like the Āyāt:

**And an Āyah for them is that We bore their offspring in the laden ship. And We have created for them of the like thereunto, on which they ride** until:

**and as an enjoyment for a while** [36:41-44].

**Verily, when the water rose beyond its limits, We carried you in the ship. That We might make it an admonition for you and that it might be retained by the retaining ears.** (69:11-12)

And Allāh says here:

**Then We saved him and the Companions of the Boat, and made it an Āyah for all people.**

This is a shift from referring to one specific ship to speaking  

about ships in general. A similar shift from specific to general is to be seen in the Āyāt:

(And indeed We have adorned the nearest heaven with lamps, and We have made such lamps missiles to drive away the Shayāḥin (devils)) (67:5).

meaning, 'We have made these lamps missiles, but the lamps which are used as missiles are not the same lamps as are used to adorn the heaven.' And Allāh says:

(And indeed We created man out of an extract of clay. Thereafter We made him a Nutfah in a safe lodging.) (23:12-13).

There are many other similar examples.

16. And (remember) Ibrāhīm when he said to his people: "Worship Allāh, and have Taqwā of Him, that is better for you if you know."

17. You worship besides Allāh only idols, and you only invent falsehood. Verily, those whom you worship besides Allāh have no power to give you provision, so seek from Allāh your provision, and worship Him, and be grateful to Him. To Him you will be brought back.

18. And if you deny, then nations before you have denied. And the duty of the Messenger is only to convey plainly."

**Ibrāhīm’s preaching to His People**

Allāh tells us how His servant, Messenger and close friend Ibrāhīm, the Imām of the monotheists, called his people to

[1] See volume six, the explanation of Sūrat Al-Ḥajj (22:4), and Sūrat Al-Mu‘minūn (23:13), in this volume.
worship Allāh alone, with no partner or associate, to fear Him alone, to seek provision from Him alone, with no partner or associate, to give thanks to Him alone, for He is the One to Whom thanks should be given for the blessings which none can bestow but He. Ibrāhīm said to his people:

\[
\text{أَنْبِئُواْ اللَّهَ وَالْمَلَائِكَةَ}
\]

\[
\text{Worship Allāh, and have Taqwā of Him,} \]

meaning worship Him and fear Him Alone, with all sincerity.

\[
\text{ذِلِّكُمْ سَيِّبٌ لَّكُمْ إِنْ كُنْتُمْ تَعْبَرُونَ}
\]

\[
\text{that is better for you if you know.} \]

if you do that you will attain good in this world and the next, and you will prevent evil from yourselves in this world and the Hereafter.

Then Allāh states that the idols which they worshipped were not able to do any harm or any good, and tells them, "You made up names for them and called them gods, but they are created beings just like you." This interpretation was reported by Al-‘Awfi from Ibn ‘Abbās.[1] It was also the view of Mujāhid and As-Suddī. Al-Walībi reported from Ibn ‘Abbās: "You invent falsehood, means, you carve idols,"[2] which do not have the power to provide for you.

\[
\text{فَأَنِبِئُواْ بَيْنَ أَيْدِيِ اللَّهِ} \]

\[
\text{so seek from Allāh your provision,} \]

This emphasizes the idea of asking Allāh Alone. This is like the Āyāt:

\[
\text{إِبَالَكَ نَعَبَدُ وَإِبَالَكَ نَسَبِينَ}
\]

\[
\text{You (Alone) we worship, and You (Alone) we ask for help.} \]

(1:5)

And His saying:

\[
\text{وَعَزِيزُ} \]

\[
\text{My Lord! Build for me, with You, a home in Paradise} \]

(66:11).

Allāh says here:


(so seek) meaning, ask for

(from Allāh your provision,) meaning, do not seek it from anyone or anything other than Him, for no one else possesses the power to do anything.

(and worship Him, and be grateful to Him.)
Eat from what He has provided and worship Him Alone, and give thanks to Him for the blessings He has given you.

(To Him you will be brought back.) means, on the Day of Resurrection, when He will reward or punish each person according to his deeds.

His saying:

(And if you deny, then nations before you have denied.)
means, ‘you have heard what happened to them by way of punishment for opposing the Messengers.’

(And the duty of the Messenger is only to convey plainly.)
All the Messengers have to do is to convey the Message as Allāh has commanded them. Allāh guides whoever He wills and leaves astray whoever He wills, so strive to be among the blessed. Qatādah said concerning the Āyah:

(And if you deny, then nations before you have denied.)
“These are words of consolation to His Prophet, peace be upon him.” This suggestion by Qatādah implies that the narrative (about Ibrāhīm) is interrupted here, and resumes with the words “And nothing was the answer of (Ibrāhīm’s) people...” in Āyah 24. This was also stated by Ibn Jarīr. From the context
it appears that Ibrāhīm, peace be upon him, said all of what is in this section. Here he establishes proof against them that the Resurrection will indeed come to pass, because at the end of this passage it says:

"And nothing was the answer of his people..." (29:24)

And Allāh knows best.

And Allāh knows best.

19. See they not how Allāh originates the creation, then repeats it. Verily, that is easy for Allāh.

20. Say: "Travel in the land and see how He originated the creation, and then Allāh will bring forth the creation of the Hereafter. Verily, Allāh is able to do all things."

21. He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.

22. And you cannot escape in the earth or in the heaven. And besides Allāh you have neither any protector nor any helper.

23. And those who disbelieve in the Āyāt of Allāh and meeting with Him, such have no hope of My mercy: and for such there is a painful torment.

The Evidence for Life after Death

Allāh tells us that Ibrāhīm, peace be upon him, showed them the proof of life after death, which they denied, in their souls. For Allāh created them after they had been nothing at all, then they came into existence and became people who could hear and see. The One Who originated this is able to repeat it, it is very easy for Him. Then he taught them to contemplate the visible signs on the horizons and the things that Allāh has created: the heavens with their stars and planets, moving and stationary, the earth with its plains and mountains, its valleys,
deserts and wildnesses, trees and rivers, fruits and oceans. All of that indicates that these are themselves created things, and that there must be a Creator Who does as He chooses, Who merely says to a thing “Be!” and it is. Allah says:

«See they not how Allah originates the creation, then repeats it. Verily, that is easy for Allah.»

This is like the Ayah:

«And He it is Who originates the creation, then He will repeat it; and this is easier for Him» (30:27).

Then Allah says:

«Say: “Travel in the land and see how He originated the creation, and then Allah will bring forth the creation of the Hereafter.”»

meaning, the Day of Resurrection.

«Verily, Allah is able to do all things.»

«He punishes whom He wills, and shows mercy to whom He wills;»

He is the Ruler Who is in control, Who does as He wishes and judges as He wants, and there is none who can put back His judgement. None can question Him about what He does; rather it is they who will be questioned, for His is the power to create and to command, and whatever He decides is fair and just, for He is the sovereign who cannot be unjust in the slightest. According to a Hadith recorded by the Sunan compilers:

إِنَّ اللَّهَ لَا غَدَّبُ أَهْلِ السَّماوَاتِ وَأَهْلِ الْأَرْضِ عَلَيْهِمْ وَهُوَ عِينُ غَلَابِيهِ لَهُمْ

If Allah willed to punish the dwellers of His heavens and His earth, He would do so, while He would not be unjust to
Allâh says:

«He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.»

You will return to Him on the Day of Resurrection.

«And you cannot escape on the earth or in the heaven.»

No one in heaven or on earth can flee from Him, for He is the Subduer Who is above His servants, and everything fears Him and is in need of Him, while He is the One Who is Independent of all else.

«And besides Allâh you have neither any protector nor any helper. And those who disbelieve in the Âyât of Allâh and the meeting with Him.»

Those who disbelieved in the signs of Allâh and denied the Resurrection,

they will have no share in it,

(24) So nothing was the answer of people except that they said: "Kill him or burn him." Then Allâh saved him from the fire. Verily, in this are indeed signs for a people who believe.

(25) And (Ibrâhîm) said: "You have taken idols instead of Allâh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall deny each other, and curse each other, and your abode will be the Fire, and you shall have no helper."

The Response of Ibrâhîm’s People – and how Allâh controlled the Fire

Allâh tells us how Ibrâhîm’s people stubbornly and arrogantly disbelieved, and how they resisted the truth with falsehood. After Ibrâhîm addressed them with his words of clear guidance,

except that they said: "Kill him or burn him."

This was because proof had clearly been established against them, so they resorted to using their power and strength.

(They said: "Build for him a building and throw him into the blazing fire!" So they plotted a plot against him, but We made them the lowest. (37:97-98).

They spent a long time gathering a huge amount of firewood,
they built a fence around it, then they set it ablaze until its flames reached up to the sky. No greater fire had ever been lit. Then they went to Ibrāhīm, seized him and put him into a catapult, then they threw him into the fire. But Allāh made it cool and safe for him, and after spending several days in it, he emerged unscathed. For this reason and others, Allāh made him an Imām for mankind, for he offered himself to the Most Merciful, he offered his body to the flames, he offered his son as a sacrifice, and he gave his wealth to care for his guests. For all of these reasons he is beloved by the followers of all religions.

«Qābūn Allāh bi-l-dār»

«Then Allāh saved him from the fire.» means, He rescued him from it by making it cool and safe for him.

«Allāh in qulaykum li-durr bi-l-shuruk»

«Verily, in this are indeed signs for a people who believe.»

Ibrāhīm, peace be upon him, explains to his people that idols are incapable of doing anything,

«Qa‘al Ibrāhīm: Allāh yu‘allama fī l-ma’dhī wa dīnā Allāh yunaqum fa‘adilatīna»

«And (Ibrāhīm) said: “You have taken idols instead of Allāh. The love between you is only in the life of this world.”

Here Ibrāhīm was rebuking his people for their evil deed of worshipping idols, and telling them: ‘You have taken these as gods and you come together to worship them so that there is friendship and love among you in this world,’

«Zaman il fikrīna»

«but on the Day of Resurrection,» the situation will be the opposite, and this love and friendship will turn into hatred and enmity. Then

«Bukhār tu‘a‘sadūn yu‘a‘sadūn»

«you shall deny each other,» meaning, ‘you will denounce one another and deny whatever was between you,’

«Wālimūn tu‘a‘sadūn yu‘a‘sadūn»

«and curse each other,» means, the followers will curse their
leaders and the leaders will curse their followers.

\textit{Every time a new nation enters (the Fire), it curses its sister nation (that went before)} (7:37).

\textit{Friends on that Day will be foes one to another except those who have Taqwā.} (43:67)

And Allah says here:

\textit{but on the Day of Resurrection, you shall deny each other, and curse each other, and your abode will be the Fire,}

meaning, ‘your ultimate destiny after all accounts have been settled, will be the fire of Hell, and you will have no one to help you or save you from the punishment of Allah.’ This will be the state of the disbelievers. As for the believers, it will be an entirely different matter.

\textit{26. So, Lūṭ believed in him. He said: “I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise.”}  
\textit{27. And We bestowed on him, Ishāq and Ya’qūb, and We ordained among his offspring prophethood and the Book, and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.}

The Faith of Lūṭ and His Emigration with Ibrāhīm

Allah tells us that Lūṭ believed in Ibrāhīm. It was said that he was the son of Ibrāhīm’s brother, and that his name was Lūṭ bin Hārān bin Āzar. None of Ibrāhīm’s people believed in Ibrāhīm besides Lūṭ and Sārah the wife of Ibrāhīm. But if it is asked how we may reconcile this Āyah with the Hadīth narrated in the \textit{Ṣahīh} which says that when Ibrāhīm passed by that tyrant and he asked about Sārah and what her
relationship was to him, Ibrāhīm said, “My sister.” Then he went to her and said, “I told him that you are my sister, so do not let him think I am lying, for there are no believers on earth except for you and I, and you are my sister in faith.” It seems – and Allāh knows best – that the meaning here is, there is no other Muslim couple on earth apart from you and I. Among his people, only Lūṭ believed in him and migrated with him to Syria, then during Ibrāhīm’s lifetime he was sent as a Messenger to the people of Sadūm (Sodom) where he settled.[1] We have already discussed their story and more is to come.

«وَقَالَ إِنِّي سَبَّاحُ إِنَّ رَبِّي »

«He (Ibrāhīm) said: “I will emigrate for the sake of my Lord.”»

It may be that the pronoun in the verb “he said” refers to Lūṭ, because he was the last person mentioned before this phrase; or it may refer to Ibrāhīm. Ibn ‘Abbās and Ad-Ḍaḥḥāk said that Ibrāhīm is the one who is referred in the phrase.

«فَأَنَا لَمَّا طَلَّبْ »

«So, Lūṭ believed in him.» i.e., out of all his people. Then Allāh tells us that he chose to leave them so that he might be able to follow his religion openly. So he said:

«إِنَّهُ هُوَ الْغَرِيِّبُ الْمُكْرِمُ »

«Verily, He is the All-Mighty, the All-Wise.»

Power belongs to Him and to His Messenger and to those who believe in him, and He is Wise in all that He says and does, and in all His rulings and decrees, both universal and legislative.

Qatādah said, “They migrated together from Kūthā, which is on the outskirts of Kufa, and went to Syria.”[2]

Allāh gave Ibrāhīm, Iṣḥāq and Yaʿqūb, and ordained Prophethood in His Offspring

«And We bestowed on him, Ishāq and Ya’qūb.»

This is like the Āyah,
«فَلَمْ نَعْطَاهُمُ وَمَا بَصَرُّوا مِنْ ذُرْعٍ مِنْ أَنَّوْنِي وَعَنَا لَهُ إِسْحَاقَ وَيُقَبِّرُ وَلَّا تَحْيَا نِيَسَانُ»

«So, when he had turned away from them and from those whom they worshipped besides Allāh, We gave him Ishāq and Ya’qūb, and each one of them We made a Prophet.» (19:49)

That is, when he left his people, Allāh gave him joy in a righteous son who was also a Prophet, to whom in turn was born, in his grandfather’s lifetime, a righteous son who was also a Prophet. Allāh also says:
«وَبَلْ إِنَّنَا لَهُ إِسْحَاقَ وَيُقَبِّرُ كَافِلَةً»

«And We bestowed upon him Ishāq, and Ya’qūb in addition» (21:72)

meaning, as an additional gift. This is like the Āyah,
«فَبَشِّرُوهُ بِإِسْحَاقَ وَيُقَبِّرُ بِغَفُورٍ رَحِيمٍ»

«But We gave her glad tidings of Ishāq, and after Ishāq, of Ya’qūb.» (11:71)

meaning, to this son would be born a son during their lives, who would be a delight to them.

«وَجَعَالَتَا فِي ذُرِّيَّةِ النَّبِيِّ وَلَكُنِّي»

«and We ordained among his offspring prophethood and the Book.»

This is a tremendous blessing. Not only did Allāh take him as a close friend and make him an Imām for mankind, but He also ordained prophethood and the Book among his offspring. After the time of Ibrāhīm there was no Prophet who was not from among his descendants. All of the Prophets of the Children of Israel were from among his descendants, from Ya’qūb bin Ishāq bin Ibrāhīm to the last of them, ‘Īsā bin Maryam, who stood in the midst of his people and announced the good news of the Hāshimi Qurashi Arab Prophet, the last of all the Messengers, the leader of the sons of Ādam in this world and the next, whom Allāh chose from the heart of the Arab nation, from the descendants of Ismā‘īl bin Ibrāhīm, may peace be upon them. There is no Prophet from the line of
Ismā‘īl besides him, may the best of blessings and peace be upon him.

«وَمَا جَاءَهُ الْجَنَّةُ فِي الْأَيَّامِ وَاللَّهُ بِالْأَيَّامِ لَيْنَ الْكَفِيرِينُ»

«and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.»

Allāh granted him happiness in this world that was connected to happiness in the Hereafter, for in this world he had plentiful provision, a splendid home, a beautiful and righteous wife, and he was and still is spoken of highly, for everyone loves him and regards him as a friend. Ibn ʿAbbās, Mujāhid, Qatādah and others said: “He obeyed Allāh in all ways.”[1]

This is like the Āyah,

«وَالَّذِي كَفَرَ فِي الْيَوُمِ الْقَآئِلِ»

«And of Ibrāhīm who fulfilled all.» (53:37)

He did all that he was commanded to do and obeyed his Lord to the utmost. Allāh says:

«وَرَزَقْنِهِمْ نِسَاءٍ وَرَزَقْنِهِمْ فَدَارًا فَالْحَرْضَةُ لَيْنَ الْكَفِيرِينُ»

«and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.»

And He says:

«إِنِّي أَضْعَفْتُ كَانَ أَنَا قَانِنًا لِثَانِيَانِ نِعَمَيْنِ رَبِّي نِعَمَيْنِ مِنَ النِّسْكِ»

«Verily, Ibrāhīm was an Ummah, Qānīn to Allāh, a Ḥanīf,[2] and he was not one of the idolators» until:

«وَلَنَزَمْنَ فِي الْأَيَّامِ لَيْنَ الْكَفِيرِينُ»

«and in the Hereafter he shall be of the righteous» (16:120-122).

«وَأَذَلِكَ إِذْ قَالَ قَوْمِهِ إِنِّي أَدْعُوُهُمْ إِلَى ٍلَّهِ خَالِدًا مَّثَلَّهُ الْكَفِيرِينُ لَيْكَ أَفْلَحْتُ أَنَا مَثَلَّ الْقَوْمِ الَّذِينَ يَمُتُّونَ»

«وَالَّذِينَ يَقْتَلُونَ النَّاسَ وَيَقْتُلُونَ الْكَبِيلَ وَيَقْتُلُونَ فِي كَابِيْكُمْ النَّاسَ»

«فَمَا كَانَ جَوابُ قَوْمِهِ إِلَّا أَنْ قَالُوا أَنَا يَمْكُرُنِ اللَّهُ إِنَّا ضُرِّبْنَ بِهِمْ مِنْ الصُّدُورِ»

«وَقَالَ رَبُّ أَنْصَرْنَاهُ عَلَى الْقَوْمِ السَّفِيْهِينِ»


[2] See volume six, the Tafsîr of Sûrat Al-İsrâ’ (16-120).
28. And (remember) Lūt, when he said to his people: "You commit immoral sins which none has preceded you in (committing) it in all creatures."

29. "Verily, you practice sodomy with men, and rob the wayfarer! And practice Al-Munkar in your meetings." But his people gave no answer except that they said: "Bring Allāh's torment upon us if you are one of the truthful."

30. He said: "My Lord! Give me victory over the people who are corrupt."

The preaching of Lūt and what happened between Him and His People

Allāh tells us that His Prophet Lūt, peace be upon him, denounced his people for their evil deed and their immoral actions in having intercourse with males, a deed which none of the sons of Ādam had ever committed before them. As well as doing this, they also disbelieved in Allāh and rejected and opposed His Messenger, they robbed wayfarers, they would lie in wait on the road, kill people and loot their possessions.

(َزَنَاتَكَ فِي كَابِعِكَ أَسْحَرُوُثُرَ)  
(And practice Al-Munkar in your meetings.)

This means, 'in your gatherings you do and say things that are not befitting, and you do not denounce one another for doing such things.' Some said that they used to have intercourse with one another in public; this was the view of Mujāhid.[1]

Some said that they used to compete in passing gas and laughing. This was the view of 'Ā'ishah, may Allāh be pleased with her, and Al-Qāsim.[2] Some of them said that they used to make rams fight one another, or organize cockfights. They used to do all of these things, and they were even eviler than that.

(فَمَا كَانَ جَرَّبًا ثَقِيْلاً إِلَّا أَنْ قَالُوا أَنيَّا يَصَادُوُّ عَلَى إِنْ صَدِّقْتُ نِسَاءَ الْعَذَابِ)  
(But his people gave no answer except that they said: "Bring

31. And when Our messengers came to Ibrāhīm with the glad tidings they said: "Verily, we are going to destroy the people of this town; truly, its people have been wrongdoers."

32. Ibrāhīm said: "But there is Lūṭ in it." They said: "We know better who is there. We will verily, save him and his family - except his wife, she will be of those who remain behind."

33. And when Our messengers came to Lūṭ, he was grieved
because of them, and felt straitened on their account. They said:
"Have no fear, and do not grieve! Truly, we shall save you and
your family except your wife: she will be of those who remain
behind."  

34. "Verily, we are about to bring down on the people of this
town a great torment from the sky, because they have been
rebellious."  

35. And indeed We have left thereof an evident Ayah for a folk
who understand.  

The Angels went to Ibrāhīm and then to Lūṭ, may peace
be upon them both

When Lūṭ, peace be upon him, asked Allāh to help him
against them, Allāh sent angels to help him. They first came to
Ibrāhīm in the form of guests, so he offered them hospitality in
the appropriate manner. When he saw that they had no
interest in the food, he felt some mistrust of them and was
fearful of them. They started to calm him down and gave him
the news of a righteous son born by his wife Sārah, who was
present, and she was astonished by this, as we have already
explained in our Tafsīr of Sūrat Hūd and Sūrat Al-Ḥijr. When
they brought this news to Ibrāhīm and told him that they were
sent to destroy the people of Lūṭ, he began to speak up for
them, hoping to win more time for them so that they might be
guided by Allāh. When they said, "We have come to destroy
the people of this township,"

(then he asked)

((Ibrāhīm) said: "But there is Lūṭ in it." They said: "We
know better who is there. We will verily, save him and his
family except his wife, she will be of those who remain
behind."

meaning, one of those who will be destroyed, because she
used to support them in their disbelief and wrongdoing. Then
the angels left him and visited Lūṭ in the form of handsome
young men. When he saw them like that,
he was grieved because of them, and felt straitened on their account.

means, he was worried since if he had them as guests then he was afraid for them and what his people might do to them, but if he did not host them, he was still afraid of what might happen to them. At that point he did not know who they were.

They said: "Have no fear, and do not grieve! Truly, we shall save you and your family except your wife: she will be of those who remain behind. Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious."

Jibril, peace be upon him, uprooted their town from the depths of the earth, lifted it up to the sky, then threw it upside down upon them. Allāh rained upon them:

stones of Sijjil,[1] in a well-arranged manner one after another. Marked from your Lord; and they are not ever far from the evil doers. [11:82-83]

Allāh turned the place where they had lived into a putrid, stinking lake, which will remain as a lesson to mankind until the Day of Resurrection, and they will be among those who are most severely punished on the Day of Resurrection. Allāh says:

And indeed We have left thereof an evident Āyah i.e., a clear sign, for a folk who understand. This is like the Āyah, Verily, you pass by them in the morning And at night; will

[1] See volume five, the Tafsīr of Sūrah Hūd (11:82).
you not then reflect? (37:137-138)

And to Madyan, We sent their brother Shu‘ayb. He said:
"O my people! Worship Allāh and hope for the last Day, and commit no mischief on the earth as mischief-makers."

And they denied him; so the earthquake seized them, and they lay, prostrate in their dwellings.

Shu‘ayb and His People

Allāh tells us that His servant and Messenger Shu‘ayb, peace be upon him, warned his people, the people of Madyan, and commanded them to worship Allāh Alone with no partner or associate, and to fear the wrath and punishment of Allāh on the Day of Resurrection. He said:

O my people! Worship Allāh and hope for the last Day.

Ibn Jarîr said: "Some of them said that this meant: Fear the Last Day."[1] This is like the Āyah,

for those who look forward to (meeting with) Allāh and the Last Day (60:6).

and commit no mischief on the earth as mischief-makers.

This is forbidding them to make mischief on earth by spreading corruption, which means going around doing evil to people. They used to cheat in weights and measures, and ambush people on the road; this is in addition to their disbelief in Allāh and His Messenger. So Allāh destroyed them with a mighty earthquake that convulsed their land, and the Sayhah (shout) which tore their hearts from their bodies, and the torment of the Day of Shade, when their souls were taken.

This was the torment of a great day. We have already examined their story in detail in Sūrat Al-Aʿrāf, Sūrat Hūd and Sūrat Ash-Shuʿārāʾ.\[1\]

(and they lay, prostrate in their dwellings.)

Qatādah said, “They were dead.”\[2\] Others said that they were thrown on top of one another.\[3\]

\[438. And ‘Ād and Thamūd! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. Shaitān made their deeds fair seeming to them, and turned them away

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\[1\] Volume four, the Tafsīr of Sūrat Al-Aʿrāf (7:85), volume five, the Tafsīr of Sūraḥ Hūd (11:84), and volume seven, the Tafsīr of Sūrat Ash-Shuʿārāʾ (29:36).

\[2\] Aṭ-Ṭabari 20:34

\[3\] Aṭ-Ṭabari 20:34
from the path, though they were intelligent.

39. And Qarūn, Fir'awn, and Hāmān. And indeed Mūsā came to them with clear Āyāt, but they were arrogant in the land, yet they could not outstrip Us.

40. So, We punished each for his sins, of them were some on whom We sent a Ḥāṣib, and of them were some who were overtaken by Aṣ-Ṣayḥah, and of them were some whom We caused the earth to swallow, and of them were some whom We drowned. It was not Allāh Who wronged them, but they wronged themselves.

The Destruction of Nations Who rejected Their Messengers

Allāh tells us about these nations who disbelieved in their Messengers, and how He destroyed them and sent various kinds of punishments and vengeance upon them. ‘Ād, the people of Hūd, peace be upon him, used to live in the Aḥqāf (curved sand-hills), near Ḥaḍramawt, in the Yemen. Thamūd, the people of Šāliḥ, lived in Al-Ḥijr, near Wādī Al-Qūrā. The Arabs used to know their dwelling place very well, and they often used to pass by it. Qarūn was the owner of great wealth and had the keys to immense treasures. Fir'awn, the king of Egypt at the time of Mūsā, and his minister Hāmān were two Coptics who disbelieved in Allāh and His Messenger, peace be upon him.

So, We punished each for his sins, their punishments fit their crimes.

(of them were some on whom We sent a Ḥāṣib,)

This was the case with ‘Ād, and this happened because they said: “Who is stronger than us?” So, there came upon them a violent, intensely cold wind, which was very strong and carried pebbles which it threw upon them. It carried them through the air, lifting a man up to the sky and then hurling him headlong to the ground, so that his head split and he was left as a body without a head, like uprooted stems of date palms.
and of them were some who were overtaken by As-Sayyāh,

This is what happened to Thamūd, against whom evidence was established because of the she-camel who came forth when the rock was split, exactly as they had asked for. Yet despite that they did not believe, rather they persisted in their evil behavior and disbelief, and threatening to expel Allāh’s Prophet Šāliḥ and the believers with him, or to stone them. So the Sayyāh struck them, taking away their powers of speech and movement.

and of them were some whom We caused the earth to swallow.

This refers to Qārun who transgressed, he was evil and arrogant. He disobeyed his Lord, the Most High, and paraded through the land in a boastful manner, filled with self-admiration, thinking that he was better than others. He showed off as he walked, so Allāh caused the earth to swallow him and his house, and he will continue sinking into it until the Day of Resurrection.

and of them were some whom We drowned.

This refers to Fir‘awn, his minister Hāmān and their troops, all of whom were drowned in a single morning, not one of them escaped.

It was not Allāh Who wronged them,

in what He did to them,

but they wronged themselves.] that happened to them as a punishment for what they did with their own hands.
41. The parable of those who seek protectors from other than Allah is that of a spider who builds a house; but indeed, the weakest of houses is the spider's house - if they but knew.

42. Verily, Allah knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise.

43. And these are the examples We give for mankind; but none will understand them except those who have knowledge (of Allah).

Likening the gods of the Idolators to the House of a Spider

This is how Allah described the idolators in their reverence of gods besides Him, hoping that they would help them and provide for them, and turning to them in times of difficulties. In this regard, they were like the house of a spider, which is so weak and frail, because by clinging to these gods they were like a person who holds on to a spider's web, who does not gain any benefit from that. If they knew this, they would not take any protectors besides Allah. This is unlike the Muslim believer, whose heart is devoted to Allah, yet he still does righteous deeds and follows the Laws of Allah, for he has grasped the most trustworthy handle that will never break because it is so strong and firm.

Then Allah warns those who worship others besides Him and associate others with Him that He knows what they do and the rivals they associate with Him. He will punish them for their attribution, for He is All-Wise and All-Knowing. Then He says:

\[\text{And these are the examples We give for mankind; but none will understand them except those who have knowledge.}\]

meaning, no one understands them or ponders them except those who are possessed of deep knowledge. Ibn Abi Ḥātim recorded that ‘Amr bin Murrah said, “I never came across an Ayah of the Book of Allah that I did not know, but it grieved me, because I heard that Allah says:
And these are the examples We give for mankind; but none will understand them except those who have knowledge.»

44. Allāh created the heavens and the earth with truth. Verily, therein is surely a sign for those who believe.

45. Recite what has been revealed to you of the Book, and perform the Ṣalāh. Verily, the Ṣalāh prevents from Al-Fahšā' (immoral sins) and Al-Munkar (evil deeds) and the remembering (praising) of Allāh is greater indeed. And Allāh knows what you do.

Allāh tells us of His immense power, that He created the heavens and the earth with truth, meaning for a higher purpose than mere play,

»لِيَجْزَىٰ كُلُّ نَفْسٍ بِمَا سَعَىٰ«

»that every person may be rewarded for that which he strives« (20:15).

»يَجْزِی الْأَلْبَدَّ أَنتَ اِلَّهُ وَمَنْ مَعَكَ اِلَّهُ الْأَبْقَaire لَحَسَنَةٍ«

»that He may requite those who do evil with that which they have done, and reward those who do good, with what is best« (53:31).

»إِنَّ فِي ذَلِكَ لَآياتٌ لِلْمُتَّقِينَ«

Verily, therein is surely a sign for those who believe.

meaning, there is clear evidence that Allāh is alone in creating, controlling, and in His divinity.

**The Command to convey the Message, to recite the Qur'ān and to pray**

Then Allāh commands His Messenger ﷺ and the believers to recite the Qur'ān, which means both reciting it and conveying

it to people.

(Verily, the Salāh prevents from Al-Fahshā' and Al-Munkar and the remembrance of Allāh is greater indeed.)

Prayer includes two things: the first of which is giving up immoral behavior and evil deeds, i.e., praying regularly enables a person to give up these things.

Imām Aḥmad recorded that Abu Hurayrah said:

“A man came to the Prophet ﷺ and said, ‘So-and-so prays at night, but when morning comes, he steals.’ The Prophet ﷺ said:

(What you are saying (i.e., the Salāh) will stop him from doing that.)”[1]

Prayer also includes the remembering of Allāh, which is the higher objective, Allāh says:

(and the remembrance of Allāh is greater indeed.)

more important than the former.

(And Allāh knows what you do.) means, He knows all that you do and say. Abu Al-ʿĀliyah commented on the Āyah:

(Verily, the Salāh prevents from immoral sins and evil wicked deeds)

“Prayer has three attributes, and any prayer that contains none of these attributes is not truly prayer: Being done purely and sincerely for Allāh alone (Ikhlāṣ), fear of Allāh, and remembrance of Allāh. Ikhlāṣ makes a person do good deeds, fear prevents him from doing evil deeds, and the remembrance of Allāh is the Qur’ān which contains commands and

Arguing with the People of the Book

What is meant here is that anyone who wants to find out about religion from them should argue with them in a manner that is better, as this will be more effective. Allâh says:

"Invoke to the way of your Lord with wisdom and fair preaching..." (16:125)

[1] Ibn Abî Hâtim recorded this narration under this Āyah.
And Allāh said to Mūsā and Hārūn when he sent them to Fir‘awn:

\[\text{And speak to him mildly, perhaps he may accept admonition or fear.} \ (20:44)\]

Allāh says here:

\[\text{Except with such of them as do wrong;}\]

meaning, those who turn away from the truth, turning a blind eye to clear evidence, being stubborn and arrogant. In this case you should progress from debate to combat, fighting them in such a way as to deter them from committing aggression against you. Allāh says:

\[\text{Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance that mankind may keep up justice. And We brought forth iron wherein is mighty power} \]

\[\text{until;}\]

\[\text{Verily, Allāh is All-Strong, All-Mighty} \ (57:25).\]

Jābir said: “We were commanded to strike with the sword whoever opposes the Book of Allāh.”

And His saying:

\[\text{and say (to them): “We believe in that which has been revealed to us and revealed to you;}\]

means, ‘if they tell you something which you do not know to be true or false, say to them: We do not hasten to say it is a lie, because it may be true, and we do not hasten to say it is true because it may be false. We believe in it in general, under the condition that it has been revealed and has not been altered or deliberately misinterpreted.’

Imām Al-Bukhārī, may Allāh have mercy on him, recorded
that Abu Hurayrah, may Allah be pleased with him, said, “The People of the Book used to read the Taurah in Hebrew and explain it in Arabic to the Muslims. The Messenger of Allah ﷺ said:

لا تُصْدِقُوا أهل الكتب ولا تكُذِّبوهُم، وَقُولُوا: آمَنْنَا بِالله وَمَا أَنزَلْنَا إِلَيْنَا وَمَا أَنزَلَ إِلَيْكُمْ وَإِلَيْهِمْ وَإِلَيْهِمْ وَاحِدٌ وَنَخْلُقُ نَٰؤُلَاءَ

Do not believe the People of the Book and do not deny them. Say: "We believe in Allah and what has been revealed to us and what has been revealed to you. Our God and your God is One, and to Him we have submitted."

This Hadith was narrated only by Al-Bukhari.\[1\]

Al-Bukhari recorded that Ibn 'Abbás said: “How can you ask the People of the Book about anything, when your Book that was revealed to the Messenger of Allah ﷺ is more recent, you read it pure and uncontaminated, it tells you that the People of the Book altered and changed the Book, that they write the Book with their own hands and then say, ‘This is from Allah,’ to purchase with it a small price? Should not the knowledge that you have, prevent you from asking them? No, by Allah, we have never seen any of them asking you about what was sent down to you.”\[2\]

Al-Bukhari recorded that Ḥumayd bin ‘Abdur-Rahmān heard Mu'āwiya talking to a group of Quraysh in Al-Madinah. He mentioned Ka'b Al-Aḥbār, and said: “He was one of the most truthful of those who narrated from the People of the Book, even though we found that some of what he said might be lies.”

I say, this means that some of what he said could be classified linguistically as lies, but he did not intend to lie, because he was narrating from manuscripts which he thought were good, but they contained fabricated material, because they did not have people who were so conscientious in memorizing the Scriptures by heart as the people of this great Ummah.

\[1\] Fath Al-Bāri 8:20.
\[2\] Al-Bukhari no. 7363.
47. And thus We have sent down the Book to you, and those whom We gave the Scripture believe therein as also do some of these and none but the disbelievers reject Our Āyāt.

48. Neither did you read any book before it nor did you write any book with your right hand. In that case, indeed, the followers of falsehood might have doubted.

49. Nay, but it is clear Āyāt, (preserved) in the breasts of those who have been given knowledge. And none but the wrongdoers deny Our Āyāt.

Evidence for the Fact that the Qur’ān was revealed from Allāh

Ibn Jarīr said: "Allāh says, 'just as We revealed the Books to the Messengers who came before you, O Muḥammad, so We have also revealed this Book to you.'"[1] What he said is good and fits the context.

Allāh's saying:

\[
\text{"and those whom We gave the Scripture believe therein"}
\]

means, those knowledgable rabbis and scholars among them who learned it and recited it properly, such as 'Abdullāh bin Salām, Salmān Al-Farisi and others like them.

\[
\text{"as also believe therein some of these"}
\]

meaning, the Quraysh Arabs and others.

\[
\text{"and none but the disbelievers reject Our Āyāt."}
\]

No one disbelieves and rejects them except those who conceal the truth with falsehood, and those who try to hide the rays

and light of the sun by their covering an eye.
Then Allāh says:

وَلاَ تَخْرُطُواْ نَفْسَكُمْ وَلَا تُؤْخَذُواْ بِضَلَالَتِكُمْ

"Neither did you read any book before it (this Qur’ān) nor did you write any book with your right hand."

meaning, you lived among your people for a long time before you brought this Qur’ān. During this time you never read any book or wrote anything. Your people, as well as others all know that you are an unlettered man who does not read or write.' This is how he was also described in the previous Scriptures, as Allāh says:

أَلِينَ بَيِّنَاتُ الْرَّسُولِ الْأَقْرَبِ الْأُولِيِّينَ أَلَّا يَبْتَغُونَ مَكَانَاتًا عِنْدَ هُمْ مِنَ الْكِتَابِ وَالْإِجْرَامِ

'Those who follow the Messenger, the Prophet, the unlettered about whom they find written with them in the Tawrāh and the Injil, – he commands them with good; and forbids them from evil.' (7:157)

This is how the Messenger of Allāh ﷺ will remain until the Day of Resurrection, unable to write even one line or one letter. He used to have scribes who would write down the revelation for him, or would write letters from him to be sent to different places.

Allāh's saying:

إِنَّا لَآُمِينٌ إِلَى الْعَلِيمِ

"In that case, indeed, the followers of falsehood might have doubted."

means, 'if you had been literate, some ignorant people would have doubted you. They would have said that you learned this from Books inherited from the Prophets which came before.' Indeed, they did say that, even though they knew that he was unlettered and could not read or write.

وَإِذْ أَطْلَبُواْ أَنْ يَأْتِيَهُمْ مَاتِعًا فَحَصَّنُوهُ مَاتِعًا وَأَصْبَحُوكَ

'And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon."

(25:5)
Allāh says:

"Say: 'It has been sent down by Him Who knows the secret of the heavens and the earth'" (25:6).

And Allāh says here:

"Nay, but it is (Qurān), the clear Ayāt, (preserved) in the breasts of those who have been given knowledge."

meaning, this Qurān is clear Ayāt which indicate the truth, commands, prohibitions and stories. It is memorized by the scholars for whom Allāh makes it easy to memorize, recite and interpret. This is like the Ayah,

"And We have indeed made the Qurān easy to understand and remember; then is there any one who will remember?" (54:17).

The Messenger of Allāh ☪ said:

"There has never been any Prophet who was not given that which would make people believe in him. What I have been given is revelation which Allāh reveals to me, and I hope that I will have the most followers among them."[1]

According to the Ḥadīth of Ʌyād bin Ḥimār, recorded in Sahīh Muslim, Allāh says:

"I am testing you and testing others through you, revealing to you a Book which cannot be washed away by water, which you recite while you are asleep and while you are awake."[2]

This means, if the manuscript where it is written were to be washed with water, there is no need for that manuscript.

This is because it is preserved in the hearts and is easy on the tongue (i.e., is easy to recite), and is controlling people’s hearts and minds. It is miraculous in its wording and in its meanings. In the previous Scriptures this Ḥummah was described as carrying their holy Books in their hearts.

“And none but the wrongdoers deny Our Ayāt.”

Nobody denies it or tries to undermine its status or rejects it except the wrongdoers, i.e., the arrogant transgressors who know the truth but turn away from it, as Allāh says:

> إِذْ أَطْعَمْنَاهُمْ وَأَحْيَنَاهُمْ وَأَنْعَمْنَاهُمْ سَأْلُوْنَ إِلَىٰ أَنْفُسِهِمْ أَلَمْ يَا أَيُّهَا الْمُؤْمِنُونَ َٰذَا َنُبُوحُ وَهُمْ عَدُوٌّ إِلَىٰ أُنفُسِهِمْ َٰذَا أَنْفُسِهِمْ َنُبُوحُ َٰذَا أَنْفُسِهِمْ َنُبُوحُ َٰذَا أَنْفُسِهِمْ َنُبُوحُ َٰذَا أَنْفُسِهِمْ َنُبُوحُ َٰذَا أَنْفُسِهِمْ َنُبُوحُ َٰذَا أَنْفُسِهِمْ َنُبُوحُ َٰذَا أَنْفُسِهِمْ َنُبُوحُ َٰذَا أَنْفُسِهِمْ َنُبُوحُ

“Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.” (10:96-97)


“50. And they say: “Why are not signs sent down to him from his Lord?” Say: “The signs are only with Allāh, and I am only a plain Warner.”

“51. Is it not sufficient for them that We have sent down to you the Book which is recited to them? Verily, herein is mercy and a reminder for a people who believe.

“52. Say: “Sufficient is Allāh for a witness between me and you. He knows what is in the heavens and on the earth.” And those who believe in falsehood, and disbelieve in Allāh, it is they who are the losers.”

The Idolators’ demand for Signs, and the Response

Allāh tells us how the idolators stubbornly demanded signs, meaning that they wanted signs to show them that Muhammad ﷺ was indeed the Messenger of Allāh, just as
Şâliḥ was given the sign of the she-camel. Allâh says:

\[ \text{"Say"} - 'O Muḥammad' - \]

\[ \text{"Innā ālīn ṣawādiyya ʿalā Allāh," meaning, 'the matter rests with Allāh, and if He knew that you would be guided, He would respond to your request, because it is very easy for Him to do that. Yet He knows that you are merely being stubborn and putting me to the test, so He will not respond to you.' This is like the Āyah,} \]

\[ \text{"And nothing stops Us from sending the Āyāt but that the people of old denied them. And We sent the she-camel to Thamūd as a clear sign, but they did her wrong" (17:59).} \]

\[ \text{"Rallīnā ʿānā ʿalīmūn ʿabīnū." \text{\footnotesize (and I am only a plain warner) means, 'I have been sent to you only as a warner to bring a clear warning; all I have to do is convey the Message of Allāh to you.'}} \]

\[ \text{"He whom Allāh guides, he is the rightly-guided; but he whom He sends astray, for him you will find no guide to lead him." \text{\footnotesize (18:17)}} \]

\[ \text{"Lâ ʿaṣṣū hisbūn ʿalā Allāh yahdīa ʿānīyya nanāna."} \text{\footnotesize (Not upon you is their guidance, but Allāh guides whom He wills \text{\footnotesize (2:272).}}} \]

Then Allāh shows us how ignorant and foolish they were when they demanded a sign to prove to them that what Muḥammad ﷺ had brought to them was true. He brought them a great Book which falsehood cannot reach, neither from before it or behind it, it was greater than all other miracles, for the most eloquent of men could not match it or produce ten Sūrahs, or even one Sūrah like it.
means, ‘is it not sufficient as a sign for them that We have sent down to you this great Book which tells them about what happened before their time, what will happen after they are gone, and passes judgement between them. Even though you are an unlettered man who can neither read nor write, and you have not mixed with any of the People of the Book. Yet you brought them news of what was said in the first Scriptures showing what is right in the matters that they dispute over, and bringing clear and obvious truth.’ As Allah says:

(26:197)

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said, “The Messenger of Allah ﷺ said:

‘There is no Prophet who was not given some miracles that would make the people believe in him. What I have been given is revelation which Allah reveals to me, and I hope that I will have the greatest number of followers on the Day of Resurrection.’”[1]

It was also recorded by Al-Bukhari and Muslim.[2]

Indeed Allah has said:


Verily, herein is mercy and a reminder for a people who believe.

In this Qur'ān there is mercy, that is, explanation of the truth and removal of falsehood, and a reminder to the believers of the punishment that is to come to the disbelievers and sinners.

Then Allāh says:

«Say: “Sufficient is Allāh for a witness between me and you…”»

‘He knows best the words of denial that you utter, and he knows what I am telling you about Him and that He has sent me. If I were telling lies about Him, He would have executed His vengeance upon me,’ as Allāh says elsewhere:

«And if he had forged a false saying concerning Us, We surely would have seized him by his right hand, and then We certainly would have cut off his aorta, and none of you could have withheld Us from (punishing) him.» (69:44-47).

‘But I am telling the truth in what I say to you about Him, so He has supported me with clear miracles and definitive evidence.’

«He knows what is in the heavens and the earth.»

means, nothing is hidden from Him at all.

«And those who believe in falsehood, and disbelieve in Allāh, it is they who are the losers.»

means, on the Day of Resurrection, they will be punished for what they did, and will get what they justly deserve for rejecting the truth and following falsehood, for disbelieving in the Messengers of Allāh even when there was proof that they
were telling the truth, and for worshipping false gods with no evidence. Allāh will punish them for all that, for He is All-Wise and All-Knowing.

53. And they ask you to hasten on the torment, and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not!

54. They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.

55. On the Day when the torment shall cover them from above them and from beneath their feet, and it will be said: "Taste what you used to do."

How the Idolators asked for the Torment to be hastened on

Allāh tells us of the ignorance of the idolators and how they asked for the punishment of Allāh to be hastened so that it would befall them quickly. This is like the Āyah,

"وَقَالَواٰ أَلَمْ تَرَّنَا مَا كَانَ لِلَّهِ مِن دَعَارٍ مَّن ضُرِّبَ عَلَيْهِ حِجَابٌ مِّنْ"
And when they said: "O Allah! If this is indeed the truth from You, then rain down stones on us from the sky or bring on us a painful torment." (8:32).

And Allah says here:

(And they ask you to hasten on the torment, and had it not been for a term appointed, the torment would certainly have come to them.)

Were it not for the fact that Allah has decreed that the punishment should be delayed until the Day of Resurrection, the torment would have come upon them quickly as they demanded. Then Allah says:

(And surely, it will come upon them suddenly while they perceive not! They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.)

This is like the Ayah,

(On the Day when the torment (Hellfire) shall cover them from above them and from beneath their feet.) (7:41).

(They shall have coverings of Fire, above them and coverings (of Fire) beneath them) (39:16).
If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs. (21:39).

The Fire will cover them from all sides, which is more effective as a physical punishment.

This is a threat and a rebuke, which is a form of psychological punishment, as in the Ayah,

The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!" Verily, We have created all things with a measurement. (54:48-49)

The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to deny. Is this magic or do you not see? Enter you therein (taste you therein its heat) and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do. (52:13-16)

56. O My servants who believe! Certainly, spacious is My earth. Therefore worship Me.

57. Everyone shall taste death. Then unto Us you shall be returned.

58. And those who believe and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, beneath
which rivers flow, to live therein forever. Excellent is the reward for the workers.»

«59. Those who are patient, and put their trust in their Lord.»

«60. And so many a moving creature carries not its own provision! Allāh provides for it and for you. And He is the All-Hearer, the All-Knower.»

Advice to migrate and the Promise of Provision and a Goodly Reward

Allāh commands His believing servants to migrate from a land in which they are not able to establish Islām, to the spacious earth of Allāh where they can do so, by declaring Allāh to be One and worshipping Him as He has commanded. Allāh says:

«(وَبِمَا مِنَ الْقُرْآنِ ذَٰلِكَ الْصَّرَاطُ الْمُبْ Kittٰمُر)»

«O My servants who believe! Certainly, spacious is My earth. Therefore worship Me.»

When things became too difficult for the believers in Makkah who were in a weak position and were oppressed, they left and migrated to Ethiopia, where they were able to practice their religion. The Muslims found Ethiopia the best place for guest; where Aṣḥamah, the Negus or king, may Allāh have mercy on him, gave them refuge, helped them, supported them, and honored them in his land. Later, the Messenger of Allāh ﷺ and his remaining Companions migrated to Al-Madīnah, formerly known as Yathrib, may Allāh protect it. Then Allāh says:

«(وَكُلُّ نَفْسٍ ذَٰلِكَ الْقُرْآنَ سُلَّمَ إِنَّا نَحْصُرُ)»

«Everyone shall taste death. Then unto Us you shall be returned.»

meaning, 'wherever you are, death with catch up with you, so always obey Allāh and be where Allāh commands you to be, for this is better for you. Death is inevitable and there is no escape from it, and then you will return to Allāh, and whoever was obedient to Him will have the best reward.' Allāh says:

«(وَلَوْلَا مَاتُوا وَوَقِعَتْ لَهُمْ مَثَلُ الْحَيَاةِ الْأُخْرَى كَثِيرًا مِّنْ ۗ إِنَّا نَزِيَّةُ عَٰدِلِينَ مِنْ نَفْصٰيْا الأَشْعَكِر)»

«And those who believe and do righteous good deeds, to them
We shall surely give lofty dwellings in Paradise, underneath which rivers flow,
meaning, 'We shall cause them to dwell in lofty homes in Paradise under which various kinds of rivers flow — water, wine, honey and milk — which they can direct and cause to flow wherever they wish.

«كَلَّا إِنَّهُ فِيْنَا»

«to live therein forever.» means, they will remain there forever, never wanting to leave.

«يَمْنُ أَحَدَ الْيَمِينِ»

«Excellent is the reward for the workers.»

these rooms will be a blessed reward for the good deeds of the believers,

«أَلْبَيْنَ صَبُّرًا»

«Those who are patient,» in adhering to their religion, who migrated for the sake of Allāh and fought the enemy, leaving behind their families and relatives to seek Allāh’s Face, and hoping for that which is with Him, believing His promise. Ibn Abī Ḥātim, may Allāh have mercy on him, recorded from Abu Mu‘āniq Al-Ash‘ari that Abu Mālik Al-Ash‘ari told him that the Messenger of Allāh ﷺ told him:

إِنَّ فِي الْجَنَّةِ غَرْفًا يَرَى ظَاهِرُهَا مِنْ بَاطِنَهَا، وَبَاطِنُهَا مِنْ ظَاهِرِهَا، أَعْلَمَهَا الْلَّهُ، نَعَمٌ لَّمَّا أطْعَمَ الْطَّعَامَ، وَأَطْبَبَ الْكَلَامَ، وَمَانَعَ الصَّلَاةَ وَالصَّيْامَ، وَقَامَ بِالْنِّيَاهُ وَالكَاسِرُ نِيَاهُ

«In Paradise there are rooms whose outside can be seen from the inside, and their inside can be seen from the outside; Allāh has prepared them for those who feed others, who speak well, who pray and fast continually, and who stand in prayer at night while people are asleep.»[1]

«وَرَكَّزَ رَهِيمًا بِيَسْتَغْفِرْنَهُ»

«and put their trust in their Lord.»

in all their affairs, spiritual and worldly alike. Then Allah tells us that provision is not limited only to one place, but it is given to all His creatures no matter where they are. Indeed, when the Muhajirin migrated, their provision was greater and better than before, because after a short time they became rulers in the land, in all regions. Allah says:

\[\text{And so many a moving creature carries not its own provision!}\]

meaning, it does not have the ability to gather its provision and save it for tomorrow.

\[\text{Allah provides for it and for you.}\]

means, Allah allots its provision to it even though it is weak, and makes it easy for it. He sends provision to every creature in the appropriate manner, even the ants in the depths of the earth, the birds in the air and the fish in the sea. Allah says:

\[\text{And no moving creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit. All is in a Clear Book.}\] (11:6)

\[\text{And He is the All-Hearer, the All-Knower.}\]

means, He hears all that His servants say and He knows their every movements.

\[461. \text{And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?"}\]
They will surely reply: “Allāh.” How then are they deviating?  

462. Allāh expands the provision for whom He wills of His servants, and straitens it for whom (He wills). Verily, Allāh is the All-Knower of everything.  

463. And if you were to ask them: “Who sends down water from the sky, and gives life therewith to the earth after its death?” They will surely reply: “Allāh.” Say: “All the praises and thanks be to Allāh!” Nay, most of them have no sense.  

Evidence of Tawḥīd  

Allāh states that there is no God but He. The idolators who worshipped others besides Him recognized that He was the sole creator of the heavens and earth, the sun and the moon, alternating the night and day. They acknowledged that He was the Creator Who provided for His servants and decreed how long they should live. He made them and their provision different, so that some were rich and some were poor, and He knew best what was suitable for each of them, who deserved to be rich and who deserved to be poor. So, Allāh stated that He has alone created everything, and that He alone is controlling them – if this is how it is, then why worship anyone else? Why put one’s trust in anyone else? Since dominion is His Alone, then let worship be for Him Alone. Allāh often establishes His divinity by referring to their acknowledgement of His Unique Lordship, because the idolators used to acknowledge His
Lordship, as they said in their "Talbiyah" (during Hajj and 'Umrah: "At Your service, You have no partner, except the partner that You have, and You possess him and whatever he has."

64. And this life of the world is only an amusement and a play! Verily, the home of the Hereafter - that is the life indeed, if they but knew.

65. And when they embark on a ship, they invoke Allah, making their faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.

66. So that they become ingrate for that which We have given them, and that they take their enjoyment, but they will come to know.

Allah tells us how insignificant and transient this world is, and how it will soon end. All that it is, is amusement and play:

Verily, the home of the Hereafter - that is the life indeed,

means, the true everlasting life that will never end, but will continue forever and ever.

if they but knew.

means, they would prefer that which will last over that which will pass away. Then Allah says that at times of calamity, the idolators call upon Him alone, with no partner or associate, so why do they not do that all the time?

And when they embark on a ship, they invoke Allah, making their faith pure for Him only,
This is like the Āyah,

"And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allāh Alone). But when He brings you safely to land, you turn away" (17:67).

Allāh says here:

"فَكَانَتْ يعْتَشُونَ إِلَيْهِ إِذَا هُمْ يُسَرِّقُونَ (And when He brings them safely to land, behold, they give a share of their worship to others.)"

Muhammad bin Ishāq reported from ʿIkrimah bin Abī Jahl that when the Messenger of Allāh ﷺ conquered Makkah, he (ʿIkrimah) ran away, fleeing from him. When he was on the sea, headed for Ethiopia, the ship started to rock and the crew said: “O people, pray sincerely to your Lord alone, for no one can save us from this except Him.” ʿIkrimah said: “By Allāh, if there is none who can save us on the sea except Him, then there is none who can save us on land except Him either, O Allāh, I vow to You that if I come out of this, I will go and put my hand in the hand of Muḥammad and I will find him kind and merciful.” And this is what indeed did happen.[1]

"لَاتَهْجِرُوا وَأَنجِضُوا مَعَ كَانَتْ يعْتَشُونَ إِلَيْهِ إِذَا هُمْ يُسَرِّقُونَ (So that they become ingrate for that which We have given them, and that they take their enjoyment.)"

"وَأَلْقُوا أَنَّ آمَنَنا كَحَيْبًا كَانَا وَيَضِطَفُ آمَنَنَا مِنَ حَوْلِهِمْ أَفَيْنَّا يُهْدُونَا وَيَمْشِيَنَّهَا ۚ وَمَا أَلَمَّ فَقَالُوا لَنْ نَعْبُدَنَّكَ إِلَّآَّ الَّذِينَ كَفَرُوا وَمَا أَلَمَّ فَقَالُوا مَا نَعْبُدُ إِلَّآَّ الَّذِينَ لَمْ نَعْبُدَنَّهُمْ وَلَنْ نَعْبُدَنَّ الَّذِينَ لَمْ نَعْبُدَنَّهُمْ (And have they not seen that We have made a secure sanctuary, while men are being snatched away from all around them? Then do they believe in falsehood, and deny the graces of Allāh?)"

"وَ6٨. ۚ أَلَّاٰ يَدْرُّ لِلَّذِينَ يَكَفُّرُونَ عَنْ عِبَادَتِنَا ظَلَالَانِ إِنَّا نَعْمَانَ أَنتُمْ فَأَخَذْنِي مَعِيَ وَإِنَّا نَكْتُبُ لَكُمْ عَنْ ذَلِكَ جَزَاءً مَّعْنَىً وَأَلَّاٰ يَدْرُّ لِلَّذِينَ يَكَفُّرُونَ عَنْ عِبَادَتِنَا ظَلَالَانِ إِنَّا نَعْمَانَ أَنتُمْ فَأَخَذْنِي مَعِيَ وَإِنَّا نَكْتُبُ لَكُمْ عَنْ ذَلِكَ جَزَاءً مَّعْنَىً (And who does more wrong than he who invents a lie against Allāh or denies the truth, when it comes to him? Is

there not a dwelling in Hell for the disbelievers?"}  

{69. As for those who strive hard for Us, We will surely guide them to Our paths. And verily, Allah is with the doers of good."

**The Blessing of the Sanctuary**

Here Allah reminds Quraysh how He blessed them by granting them access to His sanctuary which He has made (open) to (all) men, the dweller in it and the visitor from the country are equal there, and whoever enters it is safe, because he is in a place of great security, although the Arabs of the desert round about used to ambush and raid one another and kill one another. As Allah says:

\[
\text{لا يَفْنَىَ الْجُهَّالُ عِندَ الْمَلَأِ وَالمَجْمُوعَةِ} \\
\text{تَذَكَّرُونَ رَبَّكُمُ هَذَا الْبُيْتُ} \\
\text{يُبَيِّنُهُمَّ عَنْ جُهَّالِ دَعْوَاتِهِمْ} \\
\text{يَحْمِدُونَ فِيهِ اللَّهَ،} \\
\text{يَذْكُرُونَ}.
\]

{For the protection of the Quraysh. The caravans to set forth safe in winter and in summer. So let them worship the Lord of this House. Who has fed them against hunger, and has made them safe from fear.} (106:1-4)

{أَيُّا أَيْتَمِيلَيْ بِمَرْجِنَّ وَبِيَسْمَةِ اللَّهِ الْكَرْمِ}

{Then do they believe in falsehood, and deny the graces of Allah?}

means, is the thanks that they give for this immense blessing to associate others with Him and worship others besides Him, idols and rivals?

{بَدْلًا يَنْبَغِي أَنْ أَنتَ كُفَّارَ وَأَحْيَى أَنْ أَقْضِمُمُ دَارَ الْبَيْتِ}

{Have you not seen those who have changed the blessings of Allah into disbelief, and caused their people to dwell in the house of destruction?} (14:28)

They disbelieved in the Prophet, servant and Messenger of Allah ﷺ, when what they should have done was to worship Allah Alone and not associate anything with Him, and to believe in, honor and respect the Messenger, but they rejected him and fought him, and expelled him from their midst. So, Allah took His blessing away from them, and killed those of
them whom He killed at Badr, then His Messenger ﷺ and the believers gained the upper hand, and Allâh enabled His Messenger ﷺ to conquer Makkah, and He disgraced them and humiliated them (the disbelievers).

Then Allâh says:

﴿وَمَنِ الْجَاهِلِيَّةَ مِنْ أَحَدَّ الْمُجَالِمِينَ عَلَى اللَّهِ حَسَنَاتٍ أَوْ كَذَّبَ بِأَلْعَابِ نَيَاتُهُ﴾

«And who does more wrong than he who invents a lie against Allâh or denies the truth, when it comes to him?»

There is no one who will be more severely punished than one who tells lies about Allâh and says that Allâh revealed something to him at the time when Allâh did not reveal anything to him, or says, ‘I shall reveal something like that which Allâh revealed.’ And there is no one who will be more severely punished than one who denies the truth when it comes to him, for the former is a fabricator and the latter is a disbeliever. Allâh says:

﴿إِنَّكُنَّ بِجَهَنَّمَ مِنَ الْمَكَّنِينِ﴾

«Is there not a dwelling in Hell for the disbelievers?»

Then Allâh says:

﴿وَلَّا تَفْنَىَ فِىٓ أَيْضًا﴾

«As for those who strive hard for Us,»

meaning the Messenger ﷺ and his Companions and those who follow him, until the Day of Resurrection,

﴿لَنُهْدِئِيْمُهُمْ سُلُطَانًا﴾

«We will surely guide them to Our paths.»

means, ‘We will help them to follow Our path in this world and the Hereafter.’

Ibn Abî Ḥâtim narrated that ‘Abbâs Al-Hamdâni Abu Aḥmad – one of the people of ‘Akkâ (Palestine) – said, concerning the Ayah:

﴿وَلَّا تَفْنَىَ فِىٓ أَيْضًا﴾

«As for those who strive hard for Us (in Our cause), We will surely guide them to Our paths. And verily, Allâh is with the doers of good.»
“Those who act upon what they know, Allāh will guide them to that which they do not know.” Aḥmad bin Abu Al-Hawārī said, “I told this to Abu Sulaymān Ad-Dārānī, and he liked it and said: ‘No one who is inspired to do something good should do it until he hears a report concerning that; if he hears a report then he should go ahead and do it, and praise Allāh because it was in accordance with what he himself felt.’”

(Qur'ān: Al-Mutaffifin)

“And verily, Allāh is with the doers of good.” Ibn Abī Hātim recorded that Ash-Sha’bī said; “Īsā bin Maryam, peace be upon him, said: ‘Righteousness means doing good to those who ill-treat you, it does not mean doing good to those who do good to you.’” And Allāh knows best.

This is the end of the Tafsīr of Sūrat Al-‘ Ankabūt. All praise and thanks are due to Allāh.
The Tafsir of Sūrat Ar-Rūm
(Chapter - 30)
Which was revealed in Makkah

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Alif Lām Mīm.
2. The Romans have been defeated.
3. In the nearest land, and they, after their defeat, will be victorious.
4. In Bīḍ’ī years. The decision of the matter, before and after is only with Allāh. And on that day, the believers will rejoice.
5. With the help of Allāh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.
6. A promise from Allāh, and Allāh fails not in His promise, but most men know not.

7. They know only the outer appearance of the life of the world, and they are heedless of the Hereafter.

Foretelling the Victory of the Romans

These Āyāt were revealed about the victory of Sābūr, the king of Persia, over Ash-Shām (Greater Syria), the adjoining partisan states of the Arabian Peninsula, and the outlying regions of the land of the Romans. Heraclius, the emperor of the Romans, was forced to flee to Constantinople where he was besieged for a lengthy period. Then Heraclius regained the upper hand. Imām Aḥmad recorded that Ibn ‘Abbās, may Allāh be pleased with him, commented on this Āyah:

Alif Lām Mim. The Romans have been defeated. In the nearest land,

He said, “They were defeated and then they were victorious.” He said, “The idolators wanted the Persians to prevail over the Romans, because they were idol worshippers, and the Muslims wanted the Romans to prevail over the Persians, because they were People of the Book. This was mentioned to Abu Bakr, who mentioned it to the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said:

‘They will certainly prevail.’

Abu Bakr mentioned this to the idolators, and they said, “Set a time limit for that, and if we prevail, we will get such and such; and if you prevail, you will get such and such.” So he set a limit of five years, and they (the Romans) did not prevail. Abu Bakr mentioned that to the Messenger of Allāh ﷺ and he said:

‘Why do you not make it less than’

[I (the narrator) think he meant less than ten]. Sa‘īd bin Jubayr said: “Bid‘ means less than ten.” Then the Romans
were victorious, and he said, "That is what Allāh said:

\[ \text{Alif Lām Mīm. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious. In Bīḍ'ī years. The decision of the matter, before and after is only with Allāh. And on that day, the believers will rejoice – with the help of Allāh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.} \]

This was also recorded by At-Tirmidhi and An-Nasā’ī. At-Tirmidhi said: "Hāsan Gharīb."

**Another Ḥadīth**

Abū ʿIsā At-Tirmidhi recorded that Niyār bin Mukram Al-Aslami said: "When the following Āyāt were revealed:

\[ \text{Alif Lām Mīm. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious. In Bīḍ' years.} \]

on the day they were revealed, the Persians were prevailing over the Romans. The Muslims wanted the Romans to prevail over them (the Persians), because they were both people who followed a Book. Concerning this Allāh said:

\[ \text{And on that day, the believers will rejoice – with the help of Allāh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.} \]

The Quraysh, on the other hand, wanted the Persians to

---


prevail, because neither of them were people who followed a Book and neither of them believed in the Resurrection. When Allâh revealed these Āyat, Abu Bakr went out proclaiming throughout Makkah:

\[\text{Alif Lâm Mîm. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious. In Bîd' years.}\]

Some of the Quraysh said to Abu Bakr: 'This is (a bet) between us and you. Your companion claims that the Romans will defeat the Persians within three to nine years, so why not have a bet on that between us and you?' Abu Bakr said, 'Yes.' This was before betting had been forbidden. So, Abu Bakr and the idolators made a bet, and they said to Abu Bakr: 'What do you think, Bîd' means something between three and nine years, so let us agree on the middle.' So they agreed on six years. Then six years passed without the Romans being victorious, so the idolators took what they had bet with Abu Bakr. When the seventh year came and the Romans were finally victorious over the Persians, the Muslims rebuked Abu Bakr for agreeing on six years. He said: 'Because Allâh said: "In Bîd' years."' At that time, many people became Muslim." This is how it was narrated by At-Tirmidhi, then he said, "This is a Ḥasan Ḥadîth."[1]

Who were the Romans?

\[\text{Alif Lâm Mîm. The Romans have been defeated.}\]

We have already discussed the separate letters which appear at the beginning of some Sûrahs in the beginning of our Tafsîr of Sûrat Al-Baqarah.

With regard to the Romans (Ar-Rûm), they are the descendents of Al-Tyṣ bin Ishâq bin Ibrâhîm. They are the cousins of the Children of Isrâ’il, and are also known as Bani

Al-Asfar. They used to followed the religion of the Greeks, who were descendents of Yâfîth bin Nûh, the cousins of the Turks. They used to worship the seven planets, and they prayed facing the direction of the North Pole. It is they who founded Damascus and built its temple in which there is a prayer niche facing north. The Romans followed this religion until approximately three hundred years after the time of the Messiah. The king who ruled Greater Syria along with the Fertile Crescent (semicircle of fertile land from Syrian Desert to Persian Gulf) was called Caesar. The first of them to enter the Christian religion was Constantine the son of Costas, whose mother was Maryam Al-Hilâniyyah Ash-Shadqâniyyah, from the land of Harrân. She had become Christian before him, and she invited him to her religion. Before that he had been a philosopher, then he followed her. It was said that this was merely an outward show of belief. Then the Christians met with him. During his time they debated with ‘Abdullâh bin Ariyûs (Arius) and great differences arose which could not be reconciled. Then a gathering of three hundred and eighteen bishops reached an agreement, and presented their creed to Constantine. This is what they call the Great Trust, but in fact it is the Worst Betrayal. They presented to him their laws, i.e., books of rulings on what was lawful and prohibited, and other things that they needed. They changed the religion of the Messiah (peace be upon him), adding some things and taking some things away. They began praying towards the East, and changed the Sabbath (Saturday) rites to Sunday. They worshipped the cross, permitted eating of pigs, adopted innovated observances such as the festival of the cross, Mass, baptism, etc., Palm Sunday and other occasions. They appointed a pope, as their leader, and patriarchs, metropolitans, bishops, priests and deacons, and they invented monasticism. The king built churches and places of worship for them, and he founded the city which is named after him, Constantinople. It was said that during his time twelve thousand churches were built, three places of prayer in Bethlehem, and that his mother built the Church of the Holy Sepulchre. These are the ones who followed the religion of the kings.

Then after them came the Jacobites, followers of Ya‘qub Al-
Askāf, then the Nestorians, the followers of Nestorius. There are many groups and sects among them, as the Messenger of Allāh ﷺ said:

اِنْفَرَنَّا عَلَى اْبْنَيْنِ وَسَبِيعٍ فَرَقَاهُم

"They split into seventy two sects."

The point here is that they continued to follow Christianity. Every time one Caesar died, another succeeded him, until the last of them, Heraclius, came to power. He was a wise man, one of the most astute and intelligent of kings, who had deep insight and well-formed opinions. His was a great and glorious reign. He was opposed by Chosroes, the king of Persia and of regions such as Iraq, Khurasān, Ar-Riy and all the lands of the Persians. His name was Sābūr Dhul-Aktāf, and his kingdom was greater than the kingdom of Caesar. He was the leader of the Persians and was as stubborn as the Persians who were Zoroastrian fire worshippers.

**How Caesar defeated Chosroes (Kisrā)**

It was previously reported that ‘Ikrimah said: “Chosroes sent his deputy and his army against Caesar, and they fought.” It is well-known that Chosroes himself fought in the army that invaded his land, and he defeated Caesar and overwhelmed him until he had nothing left except the city of Constantinople, where Chosroes besieged him for a long time, until things became very difficult for him. He was highly venerated among the Christians, and Chosroes was not able to conquer the city because it was well fortified, and half of it faced the land while the other half faced the sea, from where supplies were able to reach them. After this had gone on for a long time, Caesar thought of a clever trick. He asked Chosroes to let him leave his city in return for money given as a peace-offering, on whatever terms he (Chosroes) wanted. Chosroes agreed to that and asked for a huge amount of wealth – gold, jewels, fabric, servant-women, servants, and much more – such that no king on earth could ever pay. Caesar went along with that and gave him the impression that he had all that he had asked for, although he thought he was crazy for asking for such a thing, because even if the two of them were to combine all of their wealth, it would not amount to even one-
tenth of that. He asked Chosroes to let him go out of the city to Ash-Shām and the other regions of his kingdom, so that he could gather that from his storehouses and places where his wealth was buried. Chosroes let him go, and when Caesar was about to leave Constantinople, he gathered his people together and told them: “I am going out on a mission I have decided to do so with some soldiers I have selected from my army; if I come back to you before one year passes, I will still be your king but if I do not come back after that, you will have the choice. Then, if you wish, you may remain loyal to me, or if you wish you may appoint someone instead of me.” They replied, “You are our king for as long as you live, even if you are gone for ten years.”

When he left Constantinople, a cavalry detachment left with him, and Chosroes camped outside Constantinople to await his return. Caesar went straight away to the land of the Persians, where he started to kill all the men of fighting age, one by one, and he did not stop killing until he reached Al-Madāín, which was the seat of power of the kingdom of Chosroes. He killed everyone in the city, and took all its treasures and wealth. He captured the women of Chosroes, shaved his son's head and made him ride on his donkey, sending with him the leaders of his people in a state of utmost humiliation. He wrote to Chosroes saying, ‘This is what you asked for, so take it.’ When this reached Chosroes, he was extremely distressed, to an extent known only by Allāh. His anger was directed against the city of Constantinople and he renewed his siege with increased vehemence, but he was not able to besiege it for long, nor was he able to go to the ford of the river Jayhūn, which was the only route through which Caesar could reach Constantinople. When Caesar heard of this, he came up with an unprecedented strategy, whereby he left his troops and goods by the ford, and went off with some of his army. He commanded them to pick up some straw and animal droppings, and to travel approximately one day upstream. Then he told them to throw those things onto the water. When they passed by Chosroes, he and his soldiers thought that the Romans had gone that way, so they rode off in pursuit of them, and the ford was no longer occupied by the Persians. Then Caesar commanded his men to get up and
jump into the river, which they did, thus escaping Chosroes and his troops, then they entered Constantinople.

That was a great day for the Christians. Chosroes and his army remained in a state of confusion, not knowing what they were doing. They had not been able to conquer the land of Caesar, and their own land was devastated by the Romans, who seized their wealth, and captured their women and children. This was how the Romans defeated the Persians, and this happened nine years after the Persians defeated the Romans. This conflict between the Persians and the Romans continued until the Romans prevailed between Adhru’āt (Ash-Sham) and Buṣrā, according to what was stated by Ibn ‘Abbās, ‘Ikrimah and others. This is a place on the edge of Ash-Shām, along the border with Al-Ḥijāz. Mujāhid said, “That was a place in the Arabian Peninsula which is closer to the land of the Romans than to Persia.” And Allāh knows best.

«The decision of the matter, before and after is only with Allāh.»

before that and after that.

«And on that day, the believers will rejoice – with the help of Allāh.»

They will rejoice because the Romans, the companions of Caesar, the king of Ash-Shām, defeated the Persians, the companions of Chosroes, who were Zoroastrians. According to many of the scholars, such as Ibn ‘Abbās, Ath-Thawri, As-Suddī and others, the victory of the Romans over the Persians happened on the same day as the battle of Badr. It was reported in the Ḥadīth recorded by At-Tirmidhi, Ibn Ḥarīr, Ibn Abī Ḥātim and Al-Bazzār that Abu Sa‘īd said: “On the day of Badr, the Romans defeated the Persians, and the believers were happy and rejoiced about that. And Allāh revealed the words:

«And on that day, the believers will rejoice – with the help of Allāh.»
And on that day, the believers will rejoice - with the help of Allah. He helps whom He wills, and He is the All-Mighty, the Most Merciful.

Ibn Abi Ḥātim recorded that Az-Zubayr Al-Kilābi said, “I saw the victory of the Persians over the Romans, then I saw the victory of the Romans over the Persians, then I saw the victory of the Muslims over both the Persian and the Romans, and all of that happened within fifteen years.”

Allah’s saying:

\[\text{وَمَا أَلْصَانُ}\]

(and He is the All-Mighty,) means, in His defeat of and vengeance upon His enemies. His saying:

\[\text{أَلْمَّ}\]

(the Most Merciful.) means, towards His believing servants.

\[\text{وُعِدَ أَنفُسُكُمْ لَا يَضَلُّنَّكُمْ عَلَى الْأَمْرِ وَلَا يَغْيَبُنَّهُمْ عَنْ عِيَانِهِمْ}\]

(If it is) a promise of Allah, and Allah fails not in His promise.

means, ‘this that We have told you, O Muhammad, that the Romans will defeat the Persians, is a true promise from Allah, truth which cannot be changed and which will surely come to pass, because Allah has decreed that the one of the two parties that is closer to the truth will prevail and that victory will be theirs.’

\[\text{وَلَكِنَّ أَكْثَرَ اَلْمَلَكُمْ لَا يَلْهُمْ}\]

(but most men know not.)

means, they do not know the decree of Allah concerning His creation, but what He does is wise and is based on justice. His saying:

\[\text{كُتُبُ الْخَلْقِ مِنْ نُقُูضٍ وَالْجَهَرِ مَعِيَ الْأَمْرِ وَمَعِيَ الْعَدُوَّ غَيْنَى}\]

(They know only the outer appearance of the life of the world, and they are heedless of the Hereafter.)

means, most people know only about this world and how to make a living and so on. They are clever when it comes to

getting what they need and earning a living, but they are heedless of that which will benefit them in the Hereafter; they are unaware of it and have no idea about it.

Al-Hasan Al-Baṣrī said, “It has reached the state that in this world one of them could put a Dirham on his finger and tell how much it weighs, but he does not know how to pray properly.”

“They know only the outer appearance of the life of the world, and they are heedless of the Hereafter.”

Ibn ‘Abbās said, “This means that the disbelievers know how to prosper in this world, but they are ignorant of matters of religion.”

8. Do they not reflect on themselves? Allāh has created not the heavens and the earth, and all that is between them, except with truth and for an appointed term. And indeed many of mankind deny meeting with their Lord.

9. Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these have done, and there came to them their Messengers with clear proofs. Surely, Allāh wronged them not, but they used to wrong themselves.

10. Then evil was the end of those who did evil, because they denied the Āyāt of Allāh and made a mockery of them.

Signs of Tawḥīd

Allāh tells us that pondering His creation will show that He

exists and that He is Unique in creating it, and that there is no god nor lord besides Him.
So He says:

«أَلَمْ يَتَسَنِّدُوا فِي أَنْفُسِهِمْ»

«Do they not reflect upon themselves?»

Thinking and pondering how Allāh created various things in the upper and lower realms and in the space between, realizing that this was not created in jest or in vain, but in truth, and that it will continue until an appointed time, the Day of Resurrection, as Allāh says:

«وَإِنَّ كَيْبًا مِّنَ النَّاسِ يَقْبَلُونَهُمْ لَكُفُرُّونَ»

«And indeed many of mankind deny meeting with their Lord.»

Then Allāh tells us of the truth of the Message brought by the Messengers and how He supported them with miracles and clear signs, such as when He destroyed those who disbelieved in them and saved those who believed in them.

«أَلَمْ يَتَسَيَّرُوا فِي الْأَرْضِ»

«Do they not travel in the land?» means, ‘do they not understand and think and see and hear about the people of the past?’ Allāh says:

«فَبَلْ كَانُوا كَانَ عَدُوَّاً مَّنْ قَدَّرْنَا لَهُمْ لِيُعَذِّبَهُمْ وَسَأَ أَسْتَأْنِسَ لَهُمْ كُلَّ نَيْسَانٍ»

«and see what was the end of those before them? They were superior to them in strength,»

meaning, ‘the nations of the past who came before you were stronger than you to whom Muḥammad ﷺ has been sent; they had more wealth and more sons. You have not been given one-tenth of what they were given. They stayed longer in this world than you will stay. They were more civilized than you and were more prosperous in the land than you.’

Yet despite all that, when their Messengers came to them with clear signs, while they were enjoying their life of luxury, Allāh punished them for their sins and they had no one who could protect them from Allāh. Their wealth and sons could not protect them from the wrath of Allāh in the slightest, and Allāh was not at all unjust towards them when He sent His punishment upon them.
They brought destruction upon themselves, when they rejected and mocked the signs of Allāh. All of this only happened because of their previous sins and their rejection (of the Messengers). Allāh says:

"Then evil was the end of those who did evil, because they denied the Āyāt of Allāh and made a mockery of them."

This is like the Āyāt:

"And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly." (6:110),

"So when they turned away, Allāh turned their hearts away." (61:5),

"And if they turn away, then know that Allāh's will is to punish them for some sins of theirs" (5:49).

It was said that the meaning of the phrase

"Then evil was the end of those who did evil,"

is that evil was their inevitable end, because they rejected the signs of Allāh and made fun of them. This is the view of Ibn Jarīr, which he recorded from Ibn ‘Abbās and Qatādah.\[1\]

Ibn Abī Ḥātim also recorded it from them and from Ad-Dāhīk bin Muzāhim. This is the apparent meaning – and Allāh knows best – of the phrase:

\[1\] Aṭ-Ṭabari 20:79.
14. And on the Day when the Hour will be established—
15. No intercessors will they have from those whom they made
16. Things their partners.
17. And on the Day when the Hour will be established, the
18. You will be returned. 

In a Garden of Delight.
Such shall be honored and made to enjoy a luxurious life.
Such shall be brought forth to the assembly of the Hereafter, such shall be honored and claimed Our Ayat.
Then as for those who believed and did righteous good deeds, such shall be separated. 

the Recital, then to Him, then to Him. All that originates the

Surah 30: Ar-Rahm (11-16) (Part 21)
Allāh said:

“Allāh originates the creation, then He will repeat it.”

Just as He was able to create it in the first place, so He is also able to repeat it.

“Then to Him you will be returned.” on the Day of Resurrection, when each will be requited according to his deeds. Then Allāh says:

“And on the Day when the Hour will be established, the criminals will be plunged into destruction with despair.”

Ibn ‘Abbās said, “The sinners will be filled with despair.” Mujāhid said, “The sinners will be exposed;” according to another report he said, “The sinners will grieve.”[1]

“No intercessors will they have from those whom they made equal with Allāh,”

means, the gods whom they used to worship instead of Allāh will not intercede for them; they will reject them and betray them despite their desperate need of them. Then Allāh says:

“And on the Day when the Hour will be established - that Day shall (all men) be separated.”

Qatādah said: “By Allāh, this refers to the separation after which there will be no reunion.”[2] In other words, if one person is taken up to the highest heights and another is sent down to the lowest depths of Hell, that is the last they will ever see of one another. Allāh says:

“Well, this day their business will be concluded. By Allāh, in a fleeting hour, they will be dragged as leaves are dragged by a fast-moving river.”

“Then as for those who believed and did righteous good deeds,”

such shall be honored and made to enjoy a luxurious life in a Garden of Delight.»

Mujahid and Qatadah said, "This means, they will enjoy a life of luxury."[1]

»«سُبْحَانَ اَللّٰهِ جَيْنَيْنِ نَضْرَيْنِ صَمِيمَيْنِ وَلَهُ الْحَمْدُ فِي الْكَيْدَةِ وَالْأَرْضِ وَيَسِياً وَبِيْنَ الْبَيْنِ مِنَ الْبَيْنِ وَبَيْنَ الْيَتِّى مِنَ الْيَتِّى وَبَيْنَ الْأَرْضِ وَالْأَرْضِ بَعْدَ مَوْمَىْا وَكَذَّلَا تَغْيِّرُونَ.»

«17. So glorify Allah, when you enter the evening, and when you enter the morning.»

«18. And His is all the praise in the heavens and the earth; and in 'Ashiyya and when Tu'zhirun.»

«19. He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out.»

The Command to pray Five Times Daily

Here Allah glorifies Himself and commands His servants to glorify and praise Him at these times which come one after the other and are indicative of His might and power in the heavens. This is when the night comes with its darkness, then in the morning the day comes with its light. This glorification is followed by befitting praise, as Allah says:

»«وَلَهُ الْحَمْدُ فِي الْكَيْدَةِ وَالْأَرْضِ»

«And His is all the praise in the heavens and the earth;»

meaning, He is the One who is to be praised for what He has created in the heavens and on earth. Then Allah says:

»«وَرَبِّيْا وَسِيِّيْرًا تَغْيِّرُونَ»

«and in 'Ashiyya and when Tu'zhirun.» - the 'Ashiyy is the time when the darkness is most intense, and Iqhar is the brightest point of the day. Glory be to the One Who created both of them, the Cleaver of the daybreak and the One Who makes night a time of rest. Allah says:

«By the day as it shows up its brightness. By the night as it conceals it.» (91:3-4)

«By the night as it envelops. By the day as it appears in brightness.» (92:1-2)

«By the forenoon (after sunrise). By the night when it darkens.» (93:1-2)

And there are many similar Āyāt.

«He brings out the living from the dead, and brings out the dead from the living.»

This is what we see of His power to create things and their opposites. These Āyāt which come one after the other are all of the same; in each of them Allāh mentions the creation of things and their opposites, to indicate to His creation the perfection of His power. Thus He creates the plant from the seed and the seed from the plant; He creates the egg from the chicken and the chicken from the egg; He creates man from sperm and sperm from man; He creates the believer from the disbelievers and the disbeliever from the believers.

«And He revives the earth after its death.» This is like the Āyāt:

«And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof,» until:

«and We have caused springs of water to gush forth therein.» (36:33-34)
And you see the earth barren, but when We send down water on it, it is stirred, and it swells and puts forth every lovely kind. until:

واَلَّذِينَ يُنَبِّئُونَ السَّارِقِينَ وَالْسَارِقَاتِ (22:5-7)

And it is He Who sends the winds as heralds of glad tidings, going before His mercy. Till when they have carried a heavily-laden cloud until:

وَخَلَقَ النَّورَ (7:57)

so that you may remember or take heed.

Allāh says here:

وَذَلِكَ غَيْرُ الْهُوَاءِ (20:17)

And thus shall you be brought out.

وَقَالَ رَبُّكَ لُكَيْنَ مِنْ نَارٍ تُحْقَبُنَّهَا وَإِذَا أُنْفِقَ بَيْنَكُمْ نَهَى فَاوْقَرْنَ (20:18)

20. And among His signs is this that He created you from dust, and then – behold you are human beings scattered!

21. And among His signs is this that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.

Among the Signs of Allāh

Allāh says:

وَقَالَ رَبُّكَ لُكَيْنَ مِنْ نَارٍ تُحْقَبُنَّهَا (20:17)

And among His signs – which speak of His might and power, is the fact that He created your father Ādam out of dust.
So man’s origins lie in dust, then in a despised liquid, then he is formed and becomes a clot, then a lump of flesh, then bones in the form of a human being. Then Allah clothes the bones with flesh. Then the soul is breathed into him and he can hear and see. Then he comes forth from his mother’s womb, small and weak, but the longer he lives, the stronger he becomes, until he reaches the age where he can build cities and strongholds, and he travels to different lands and across the seas, earning a living and amassing wealth, and he is smart and intelligent and crafty, with ideas and opinions of his own, and each one is able to achieve great things in this world and in the Hereafter according to his individual means. Glory be to the One Who has enabled them and made it easy for them to learn all kinds of skills for earning a living, and has caused them to vary in their levels of knowledge and intellectual ability, and in how handsome or ugly, rich or poor they are, and in whether they are blessed and doomed. Allah says:

«وَمَا كَانَ اللَّهُ لَكُمْ شَافِئًا فَمَا تَفْلَكُونَ مِنْ نَارٍ إِذا أَنتُمْ بِكُلِّ شَيْءٍ تَكْبِرُونَ ِ»

«And among His signs is this that He created you from dust, and then – behold you are human beings scattered!»

Imam Ahmad recorded that Abu Musa said, “The Messenger of Allah said:

إِنَّ اللَّهَ خَلَقَ أَدَمَ مِنْ قَبْطَةٍ قَبْطَةٍ مِنْ جَبَّيْعِ الأَرْضِ، فَجَاءَ بِنَوْعٍ أَدَمَ عَلَى قَلْفٍ الأَرْضِ، جَاءَ بِنَهْمَ الأَبْيَضُ وَالأَحْمَرُ وَالأَسْوَدُ وَبَيْنَ ذَلِكَ، وَالْحَسِيبُ، وَالْجَنُورُ، وَبَيْنَ ذَلِكَ، وَالْمَلْحُ، وَالْعَزُّ، وَبَيْنَ ذَلِكَ،

Allah created Adan from a handful taken from throughout the earth. Hence the sons of Adan vary as the earth varies, so they are white and red and black and [colors] in between, evil and good, easy-going or difficult – or something in between.«[1]

This was also recorded by Abu Dawud and At-Tirmidhi, who said, “This Hadith is Hasan Sahih.”[2]

Alláh said:

«And among His signs is this that He created for you wives from among yourselves,»

meaning, 'He created females of your own kind, to be wives for you.'

«that you may find repose in them.» This is like the Áyah,

«It is He Who has created you from a single person, and He has created from him his wife, in order that he might enjoy the pleasure of living with her» (7:189).

This refers to ٌُاٍّوًا’. Alláh created her from Áadam, from the short rib on his left. If Alláh had made all of Ádam’s progeny male, and created the females from another kind, such as from Jinn or animals, there would never have been harmony between them and their spouses. There would have been revulsion if the spouses had been from a different kind. Out of Alláh’s perfect mercy He made their wives from their own kind, and created love and kindness between them. For a man stays with a woman because he loves her, or because he feels compassion towards her if they have a child together, or because she needs him to take care of her, etc.

«Verily, in that are indeed signs for a people who reflect.»

«22. And among His signs is the creation of the heavens and the earth, and the difference of your languages and colors. Verily, in that are indeed signs for men of sound knowledge.»

«23. And among His signs is your sleep by night and by day, and your seeking His bounty. Verily, in that are indeed signs for a people who listen.»
Allāh said:

«And among His signs» indicating His magnificent power.

«is the creation of the heavens and the earth.»

The heavens with their vast height and brightness and beauty of the stars and planets, and the earth with its density and its mountains, valleys, seas, plains, animals and trees.

«and the difference of your languages»

So, we see that some speak Arabic, and the Tatars have their own language, as do the Georgians, Romans, Franks, Berbers, Tou Couleurs (of Sudan), Ethiopians, Indians, Persians, Slavs, Khazars, Armenians, Kurds and others. Only Allāh knows the variety of languages spoken among the sons of Ādam. And the difference of their colors mentioned here refers to their appearance, for all the people of this world, from the time that Allāh created Ādam, and until the Hour begins, each of them has two eyes, two eyebrows, a nose, a forehead, a mouth and two cheeks, but none of them looks like another; there is bound to be some difference in posture, appearance and speech, whether it is apparent or is hidden and can only be noticed with careful observation. Each face has its own characteristics and does not look like another; even if there was a group of people who looked alike, having a beautiful or ugly characteristic in common, there would still be a difference between one person and the next.

«Verily, in that are indeed signs for men of sound knowledge.»

«And among His signs is your sleep by night and by day, and your seeking of His bounty.»

Among His signs is the cycle of sleep that He has created during the night and the day, when people are able to cease moving and rest, so that their tiredness and exhaustion will go
away. And He has enabled you to seek to earn a living and to travel about during the day, this is the opposite of sleep.

«Verily, in that are indeed signs for a people who listen.»

meaning, understand.

24. And among His signs is that He shows you the lightning, for fear and for hope, and He sends down water from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand.

25. And among His signs is that the heaven and the earth stand by His command. Then afterwards when He will call you by a single call, behold, you will come out from the earth.

Allah says,

«And among His signs» which speak of His greatness,

«He shows you the lightning, for fear and for hope.»
Sometimes you fear the heavy rain and destructive thunderbolts that follow it, and sometimes you feel hope, when you see a flash of lightning, that much-needed rain will come. Allāh says:

 ⟨and He sends down water from the sky, and therewith revives the earth after its death.⟩

 After it was barren, with nothing growing there, then the water comes to it and

 ⟨it is stirred, and it swells and puts forth every lovely kind (of growth).⟩ (22:5).

 In this is a clear sign and proof of the resurrection and the coming of the Hour. Allāh says:

 ⟨Verily, in that are indeed signs for a people who understand.⟩

 Then Allāh says:

 ⟨And among His signs is that the heaven and the earth stand by His command.⟩

 This is like the Āyāt:

 ⟨He withholds the heaven from falling on the earth except by His leave⟩ (22:65).

 ⟨Verily, Allāh grasps the heavens and the earth lest they should move away from their places⟩ (35:41).

 Whenever ‘Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, swore an emphatic oath, he would say, “No, by the One by Whose command the heaven and the earth stand,” i.e., they stand firm by His command to them and His subjugation of them. Then, when the Day of Resurrection comes, the Day when the earth will be exchanged with another earth and the
dead will come forth from their graves, brought back to life by His command and His call to them,

«Then afterwards when He will call you by a single call, behold, you will come out from the earth.»

This is like the Āyāt:

«On the Day when He will call you, and you will answer with His praise and obedience, and you will think that you have stayed but a little while!» (17:52)

«But it will be only a single Zajrah.\(^\text{[1]}\) When behold, they find themselves on the surface of the earth alive after their death.» (79:13-14), and

«It will be but a single Sayyah,\(^\text{[2]}\) so behold they will all be brought up before Us!» (36:53).

26. To Him belongs whatever is in the heavens and the earth. All are obedient to Him.

27. And He it is Who originates the creation, then He will repeat it; and this is easier for Him. His is the highest description in the heavens and in the earth. And He is the All-Mighty, the All-Wise.

Allāh says:

«To Him belongs whatever is in the heavens and the earth.»

means, He owns it and it is enslaved to Him.

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\(^{[1]}\) See the Tafsīr of Sūrat As-Ṣaffāt [37:19].

\(^{[2]}\) See volume five, the Tafsīr of Sūrah Hūd (11:94).
All are obedient to Him; they are humble before Him and submit to Him, whether willingly or unwillingly.

**Repeating the Creation is easier for Allah**

Allah's saying:

>(And He it is Who originates the creation, then He will repeat it; and this is easier for Him.)

Ibn Abi Talhah reported that Ibn 'Abbás said, "This means it is easier for Him."[1] Mujahid said: "Repeating it is easier for Him than originating it, and originating it is easy for Him."[2] This was also the view of Ikrimah and others.[3]

Al-Bukhārī recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet ﷺ said:

>فَقَالَ ابْنُ آدمَ وَلَمْ يَكُنْ لَهُ ذِلِكَ، وَخَيْرَتِي وَلَمْ يَكُنْ لَهُ ذِلِكَ، فَأَما تَكْفِيرِي إِنَّهُ قَفْوَةٌ: لَنْ يَعْيِدَنِي كَمَا بَدَأْتُ يُدَلِّي أَوْلَى الْخَلَقِ بأَحْرُورَ عَلَيْهِ اِخْتِيَارٌ، وَأَنَا سَأْتَهُ إِنَّهُ قَفْوَةٌ: اَخْتَذِلَ اللَّهُ وَلَدًا، وَأَنَا الْأَوَّلُ الْخَلْقُ الَّذِى لَمْ يَلِدَ وَلَمْ يُولَدَ وَلَمْ يَكُنْ لَهُ ذَلِكَ أَحْدَهُ.

Allah says; "The son of Adam denied Me, and he had no right to do so. And he reviled Me, and he had no right to do so. As for his denying Me, it is his saying: 'He will not remake me as He originated me' – while originating the creation is not easier for Me than re-creating him. As for his reviling Me, it is his saying: 'Allah has taken to Himself a son,' while I am the One, the Self-Sufficient Master; I beget not, nor was I begotten, and there is none comparable to Me."

This was recorded only by Al-Bukhārī.[4]

His is the highest description in the heavens and in the earth.

‘Ali bin Abī Tālūh reported Ibn ‘Abbās said, “This is like the Āyah:

{قَدْ بَلَغْنَّكُمُ النَّاسُ ۡأَنْفِسُكُمْ ۡغَدْنَّكُمْ نَعْلَ مَا مَسَّكَ أَنْفِسُكُمْ ۡبِنْ شَرْيَةٍ ۡفِي مَا رَشَدُّهُمُ ۡفَأَرْسَلْنَّهُمْ فِي سَوَاءٍ} (42:11).” Qatādah said: “His description is Lā ilāha illallāh, and there is no Lord but He.”

28. He sets forth for you a parable from yourselves: Do you have partners among those whom your right hands possess to share as equals in the wealth We have bestowed on you, whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense.

29. Nay, but those who do wrong follow their own lusts without knowledge. Then who will guide him whom Allāh has sent astray? And for such there will be no helpers.

A Parable of Tawḥīd

This is the parable Allāh makes of the idolators, those who worship others besides Him and attribute partners to Him, while at the same time admitting that these so-called partners – idols and false gods – are enslaved to and belong to Him. In their Talbiyah (during Hajj and ‘Umrah they used to say, “At Your service, You have no partner except the partner that You have, You own Him and whatever He owns.”

{عَلَىٰكُمْ مَثَلُ ۡأَنْفِسُكُمْ} (30:29)

‘something which you yourselves can see witness, and understand.

{كُلُّ لَكُمْ نَعْلَ مَا مَسَّكَ أَنْفِسُكُمْ ۡبِنْ شَرْيَةٍ ۡفِي مَا رَشَدُّهُمُ ۡفَأَرْسَلْنَّهُمْ فِي سَوَاءٍ} (30:28)

Do you have partners among those whom your right hands
possess to share as equals in the wealth We have bestowed on you...?"

‘None of you would like to have his servant as a partner in his wealth, each of them having an equal share.’

\[ \text{whom you fear as you fear each other.} \]

‘You fear that they will have a share in your wealth with you.’ Abu Mijlaz said, “You do not fear that your servant will have a share in your wealth, because he has no such right; similarly, Allâh has no partner.”[1] The point is, that since any one of you would abhor such a thing, how can you attribute rivals to Allâh from among His creation?

Ât-Tabarâni recorded that Ibn ‘Abbâs said, “The people of Shîrkh used to say in their Talbîyah, ‘At Your service, You have no partner except the partner that You have, You own Him and whatever he owns.’ Then Allâh revealed the words:

\[ \text{Do you have partners among those whom your right hands possess to share as equals in the wealth We have bestowed on you, whom you fear as you fear each other?} \][2]

If humans have this characteristic, this parable shows that it is even less befitting for Allâh to have a partner.

\[ \text{Thus do We explain the signs in detail to a people who have sense.} \]

Then Allâh points out that when the idolators worship others instead of Him, doing so out of their own folly and ignorance:

\[ \text{Nay, but those who do wrong follow...}, \] meaning, the idolators,

means, in their worship of false gods without knowledge.

«...Then who will guide him whom Allah has sent astray?»

means, no one can guide them if Allah has decreed that they will be misguided.

«And for such there will be no helpers.»

means, there is no one who can save them from the power of Allah or grant them a way out, for what He wills, happens and what He does not will, does not happen.

30. So, set your face towards the religion as a Hanif. Allah's Fitrah with which He has created mankind. No change let there be in Allah's Khalq, that is the straight religion, but most men know not.

31. (And remain always) turning in repentance to Him and have Taqwā of Him; and perform the Šalāh and be not of idolators.

32. Of those who split up their religion, and became sects, each sect rejoicing in that which is with it.

The Command to adhere to Tawḥīd

Allah says: 'so set your face and persevere in the religion which Allah has prescribed for you, the worship of Allah Alone, the religion of Ibrāhīm, to which Allah has guided you and which He has perfected for you with the utmost perfection. In this manner, you will also adhere to the sound Fitrah with which He created His creation.' Allah created His
creation to recognize Him and know His Taihid, and that there is no God except Him, as we have already seen when discussing the Ayah,

«وَأَشْهَدْتُمْ عَلَى أَنْفُسِهِمْ أَنَّنَا بِرَبِّكُمْ نَظِيمٌ»

«and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes!..."» (7:172).

And according to a Hadith, Allah said,

إِنِّي خَلَقْتُ عِبَادِي حَفَاءً، فَأُجَابَنَّهُمُ الشَّيَاطِينُ عَنْ دِينِهِمْ

"I created my servants Hunafa (i.e., monotheists), then the Shayateen misled them from their religion."[1]

We will see in the Hadiths that Allah created His creation with the Fitrah of Islam, then among some of them there emerged corrupt religions such as Judaism, Christianity and Zoroastrianism.

لا تَبْيِّنِ إِلَّا لِأَنفُسِهِمْ

«No change let there be in Allâh’s Khalq.» Some of them said that this means, ‘do not change the creation of Allâh, for if you do, you will divert the people away from the Fitrah with which He created them.’ So it is instructive; just as His saying:

وهُمْ كَانُوا كَاذِبَاءٌ

«And whoever enters it, he is safe» This is a good and correct interpretation. Others said that this means, Allâh made all of His creation equal, all of them have the same sound Fitrah and are by nature upright; they are all born with this nature and there is no disparity among people in this regard. Ibn ‘Abbâs, Ibrâhîm An-Nakha’î, Sa’îd bin Jubayr, Mujâhid, ‘Ikrimah, Qatâdah, Ad-‘Dahhâk and Ibn Zayd said that the Ayah:

لا تَبْيِّنِ إِلَّا لِأَنفُسِهِمْ

«No change let there be in Allâh’s Khalq» means, the religion of Allâh.[2]

Al-Bukhâri said:

"No change let there be in Allâh's Khalq."

"It means, the religion of Allâh, and the religion, and the Fitrah is Islam." Then he reported that Abu Hurayrah said, "The Messenger of Allâh ﷺ said:

"No child is born except in a state of Fitrah, then his parents make him a Jew or a Christian or a Zoroastrian, just as each animal produces a perfect animal like itself – do you see any among them that are born mutilated?" then the narrator (Abu Hurayrah) said (recite this Ayah),

"Allâh's Fitrah with which He has created mankind. No change let there be in Allâh's Khalq, that is the straight religion."

This was also recorded by Muslim.[1]

_means, adherence to the Sharî'ah and the sound Fitrah is the true, straight religion.

\[\text{\textit{but most men know not.}}\]

_means, most people do not know this and they deviate far astray from it, as Allâh says:

\(\text{\textit{And most of mankind will not believe even if you desire it eagerly.}}\) (12:103)

\(\text{\textit{And if you obey most of those on the earth, they will mislead you far away from Allâh's path}}\) (6:116).

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Ibn Zayd and Ibn Jurayj said, "This means, returning to Him."[1]

(and have Taqwā of Him;) means, fear Him and remember that He is always watching.

(and perform the Şalāh), which is the greatest act of worship.

(and be not of the idolators.) Be of those who single out Allāh, devoting their worship sincerely for Him alone, not anyone or anything other than Him. Ibn Jarir recorded that Yazīd bin Abī Maryam said: "Umar, may Allāh be pleased with him, passed by Mu‘ādh bin Jabal and asked, ‘What is the foundation of this Ummah?’ Mu‘ādh said, ‘Three things, and they are the things that will bring salvation: Al-İkhlās (doing a deed for Allāh alone), which is the Fiṭrah with which Allāh created mankind; Şalāh, which is the thing that tells a believer apart from a disbeliever; and obedience, which is protection.’ Umar said: ‘You have spoken the truth.’"[2]

Splitting into Sects and the Saved Sect[3]

His saying:

(Of those who Farraqu Dīnahum (split up their religion), and became sects, each sect rejoicing in that which is with it.)

means, do not be of the idolators who split up their religion, i.e., changed it by believing in parts of it and rejecting other parts. Some scholars read this as Fāraqū Dīnahum, meaning

[1] Aṭ-Tabari 20:100
[3] This is one of the headings added to the English version of this book.
neglected their religion and left it behind them."

These are like the Jews, Christians, Zoroastrians, idol worshippers and all the followers of false religions, besides the followers of Islam, as Allah says:

"Verily, those who divide their religion and break up into sects, you have no concern in them in the least. Their affair is only with Allah."

(6:159).

The followers of the religions before us had differences of opinions and split into false sects, each group claiming to be following the truth. This Ummah too has split into sects, all of which are misguided apart from one, which is Ahlus-Sunnah Wal-Jamâ‘ah, those who adhere to the Book of Allah and the Sunnah of the Messenger of Allah and what was followed by the first generations, the Companions, their followers, and the Imâms of the Muslims of earlier and later times. In his Mustadrak, Al-Hâkim recorded that the Messenger of Allah was asked which of the sects was the saved sect and he said:

"What I and my Companions are upon."

33. And when harm touches men, they cry sincerely only to their Lord, turning to Him in repentance; but when He gives them a taste of His mercy, behold, a party of them associates partners in worship with their Lord.

34. So as to be ungrateful for the graces which We have bestowed on them. Then enjoy; but you will come to know.

35. Or have We revealed to them an authority, which speaks of that which they have been associating with Him?

36. And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of what their hands have sent forth, behold, they are in despair!

37. Do they not see that Allāh expands the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.

How man sways between Tawḥīd and Shīrkh, and between Joy and Despair, according to His Circumstances

Allāh tells us that when man is in dire straits, he calls upon Allāh alone with no partner or associate, then when times of ease come and they have the choice, some people associate others with Allāh and worship others alongside Him.

So as to be ungrateful for the graces which We have bestowed on them.

Then Allāh warns them by saying:

but you will come to know. One of them said: By Allāh, if a law
enforcement officer were to say this to me, I would be afraid, so how about when the One Who is issuing the warning is the One Who merely says to a thing "Bel!" and it is?

Then Allah denounces the idolators for fabricating lies and worshipping others instead of Him with no evidence or proof:

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فَهَلْ بَيْنَنَا مَجْهُودً(لَّنَّكُمُ الْكِفَايَةُ)
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 traslated: "Or have We revealed to them an authority, means, proof.

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وَيَا كَانَتَ بَيْنَنَا بِيَوْمِ الْؤُنَبِ
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 translated: "which speaks means, tells

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فَلَمْ يَأْتِهِم بِمَا كَانُوا بِهِ يَتَكَرُّونَ
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translated: "of that which they have been associating with Him?"

This is a rhetorical question intended to denounce them, for they have no such thing.

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ثُمَّ أَوْلَىٰ أَدْكِنِّا الْأُمَّةِ رَعْدَةً فَيَزِّعَوهَا بَيْنَ غَرَّةٍ وَغَرَّةٍ فَيُصِيبُهُمْ سَيِّئَةً يَا فَتَرَّسْ أَبِي بُلْجَامَ إِذَا هُمْ يَأْتِيُونَ
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translated: "And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of what their hands have sent forth, behold, they are in despair!"

This is a denunciation of man for the way he is, except for those whom Allah protects and helps, for when man is given blessings, he is proud, and says:

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ۚبَذَٰلِكَ الْأَسْبَاطُ عَيْنِي إِنَّمَا لَمْ يَفْقَرُوا فِيهِ
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translated: ""ills have departed from me." Surely, he is exultant, and boastful." (11:10)

He rejoices over himself and boasts to others, but when difficulties befall him, He despairs of ever having anything good again. Allah says:

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ۚإِلاَّ اللَّهُ صَبِرَتْهُ وَمَجَالَهَا أَشْتَلَّتْ
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translated: "Except those who show patience and do righteous good deeds."

They are patient during times of difficulty and do good deeds at times of ease. It was reported in the Sahih:

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فَعَجَبْتُ بِالْمُؤْمِنِينَ لَا يَغْضِبُونَ اللهَ لَأَصَابَهُمْ إِلاَّ كَانُوا خَيْرًا أَلَّا تُحْزَنُوا أَلَّا تُحْزَنُوا أَلَّا تُحْزَنُوا إِنَّ أَصَابَتَهُمْ سَرَاءٌ شَكَّرُوا لِلَّهِ
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translated: "I was amazed at the believers, they do not get angry with Allah unless they are good. Do not be sad, do not be sad, do not be sad, for what has befallen them is good, they are thankful to Allah.

Sūrah 30. Ar-Rūm (33 - 37) (Part-21) 549
«How wonderful is the affair of the believer. Allāh does not decree anything for him but it is good for him. If good things happen to him, he gives thanks, and that is good for him; and if bad things happen to him, he bears that with patience, and that is good for him.»

«Do they not see that Allāh expands the provision for whom He wills and straitens (it for whom He wills).»

He is the One Who is controlling and doing that, by His wisdom and justice, so He expands the provision for some people and restricts it for some.

«Verily, in that are indeed signs for a people who believe.»

«38. So, give to the kindred his due, and to Al-Miskin and to the wayfarer. That is best for those who seek Allāh's Face; and it is they who will be successful.»

«39. And that which you give in Ribā in order that it may increase from other people's property, has no increase with Allāh; but that which you give in Zakāh seeking Allāh's Face, then those they shall have manifold increase.»

«40. Allāh is He Who created you, then provided food for you, then will cause you to die, then He will give you life. Is there any of your partners that do anything of that? Glory be to Him! And Exalted be He above all that they associate.»

The Command to uphold the Ties of Kinship and the Prohibition of Ribā

Allāh commands giving:

\[ 	ext{ذَا الفَرْقِ عَلَى حَمَّامٍ} \]

\textit{to the kindred his due} his due of respect and upholding the ties of kinship.

\[ 	ext{وَالْمَسْكِينَ} \]

\textit{and to Al-Miskīn} the one who has nothing to spend on his needs, or he has something but it is not enough.

\[ 	ext{وَابْنُ الْكَيْبِيلِ} \]

\textit{and to the wayfarer.} the traveler who is in need of money and other things during his journey.

\[ 	ext{ذَلِكَ خَيْرٌ لِّلَّذِينَ يُتْبِعُونَ رَبَّهُمَّ} \]

\text{That is best for those who seek Allāh’s Face;} meaning: to look upon Him on the Day of Resurrection, which is the ultimate aim.

\[ 	ext{وَأَوْلَّايكُمَ مُّمَلِيًّونَ} \]

\textit{and it is they who will be successful.} means, in this world and the Hereafter. Then Allāh says:

\[ 	ext{وَمَا مَانَعَكَ فِي أَمْوَلِ الْأُثْرَاءِ فَلَا يُزِيدْكَ عَنْهُ} \]

\textit{And that which you give in Ribā, in order that it may increase from other people’s property, has no increase with Allāh;} This means, that which is given as a gift to others in the hope that they will give back more than they were given. There is no reward for this with Allāh. This is how this Āyah was interpreted by Ibn ‘Abbās, Mujāhid, Ad-Dāhkhāk, Qatādah, Ḥkrimah, Muḥammad bin Ka‘b and Ash-Sha‘bī.\footnote{At-Ṭabarī 20:104, 105.} Allāh says:

\[ 	ext{وَمَا مَانَعَكَ فِي زَكَاهُ تَرَيَّدُ رَبَّكَ وَرَبَّكَ مَا أَوْلَّايكُمَ مُّمَلِيًّونَ} \]

\textit{but that which you give in Zakāh seeking Allāh’s Face, then}
Those they shall have manifold increase.

Those are the ones for whom Allah will multiply the reward. It was reported in the Sahih:

وَمَا تَضَدَّقَ أَحَدُ بَعْضِهِمْ لَنْمَرَةٌ مِنْ كَثْبٍ طَبِّبٍ إِلَّا أَخْذُهَا الرَّجُلُ يُبِيبُهَا لِصَاحِبِهَا، كَمَا يُبْيِبُ أَخْذُهُمْ فَلُؤُوٌّ أَوْ فِصْلَةٌ حَتَّى تَصِبَّ النَّمَرَةَ أَعْظَمَ مِنْ أَحَدٍ

No person gives in charity the equivalent of a date which was earned in a lawful manner, but the Most Merciful takes it in His Right Hand and takes care of it for its owner, just as any one of you takes care of his foal or young camel, until the date becomes the size of Mount Uhud.\[1\]

Creation, Provision, Life and Death are all in the Hand of Allah

Allah says:

\[اِنَّلَهَّ الَّذِي خَلَقَكُمْ ثُمَّ رَزَّقَكُمْ\]

\(<\text{Allah is He Who created you, then provided food for you,}>\) means, He is the Creator and Provider. He brings man forth from his mother's womb naked and knowing nothing, not able to see or hear, and having no strength. Then He provides him with all these things, giving him household effects, clothing, wealth, possessions and earnings.

\[اِنَّلَهَّ الَّذِي خَلَقَكُمْ\]

\(<\text{then will cause you to die,}>\) means, after this life.

\[اِنَّلَهَّ الَّذِي خَلَقَكُمْ\]

\(<\text{then (again) He will give you life,}>\) means, on the Day of Resurrection.

\[وَلَهُ لَيْبَكَرُ\]

\(<\text{Is there any of your partners}>\) means, those whom you worship instead of Allah,

\[وَمَنِ يَفْعَلُ مِنْ ذَلِكَ مِنْ نَجُورٍ\]

\[\[1\] Muslim 2:702.\]
that do anything of that? meaning, none of them are able to do any of that. But Allâh is the One Who is Independent in His powers of creation, provision, and giving life and death. Then He will resurrect His creation on the Day of Resurrection. This is why, after all this He says:

Glory be to Him! And Exalted be He above all they associate.

meaning, exalted and sanctified and glorified be He far above having any partner, peer, equal, son or father, for He is the One, the Unique, the Self-Sufficient Master, Who begets not nor was He begotten, and there is none comparable unto Him.

41. Evil has appeared in Al-Barr and Al-Bahr because of what the hands of men have earned, that He may make them taste a part of that which they have done, in order that they may return.

42. Say: "Travel in the land and see what was the end of those before (you)! Most of them were idolators."
The Effects of Sin in this World

Ibn ‘Abbās, ʿIkrimah, ʿAd-Dāḥāk, As-Suddī and others said: “What is meant by Al-Barr here is the empty land or wilderness, and by Al-Bahr is towns and cities.”[1] According to a report narrated from Ibn ‘Abbās and ʿIkrimah, Al-Bahr refers to towns and cities which are on the banks of rivers.[2] Others said that what was meant was the usual meaning of the words, i.e., land and sea. Zayd bin Rāfiʿ said:

(Evil has appeared) “The rain is withheld from the land and this is followed by famine, and it is withheld from the sea, adversely affecting the animals which live in it.” This was recorded by Ibn Abī Ḥātim, who said: “Muḥammad bin ‘Abdullāh bin Yazīd Al-Muqriʿ told us, from Sūfīyān from Ḥumayd bin Qays Al-Aʿrāj from Mujāhid:

(Evil has appeared on land and sea)

“Evil on land means the killing of the son of Ādam, and evil on the sea means piracy.”

According to the first opinion, the phrase,

(Evil has appeared on land and sea because of what the hands of men have earned,)

means the shortfall in the crops and fruits is because of sins. Abu Al-ʿĀliyah said: “Whoever disobeys Allāh in the earth has corrupted it, because the good condition of the earth and the heavens depends on obedience to Allāh.” Hence it says in the Ḥadīth which was recorded by Abu Dāwūd:

(Fixed, lying on the ground, was a leaf of grass which the horse ate. The angel who was in charge of the horse said: “O Allāh! Make it law for my master to know that his punishment will be worse for its people than if it were to rain for forty days.”)[3]

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The reason for that is that if the prescribed punishments are carried out, this will deter the people – most or many of them – from violating the prohibitions of Allāh. If they give up sin, this will be a cause of blessings in the skies and on the earth. So, when Īsā bin Maryam, peace be upon him, comes down at the end of time, he will judge according to this Shari'ah at that time, and will kill the pigs and break the cross and abolish the Jizyah. He will accept nothing except Islām or the sword. When Allāh destroys the Dajjāl and his followers, and Ya'jūj and Ma'jūj during his time, it will be said to the earth, bring forth your blessing. Then groups of people will eat from one pomegranate, and will seek shade beneath its skin, and the milk of one pregnant camel will be sufficient for a group of people. This will only be because of the blessings that will result from application of the Shari'ah of Muḥammad ﷺ. The more justice is established, the more the blessings and good things will increase. It was reported in the Šaḥih:

"Izn al-fājir ida maat tashrih mīna al-umāra wa al-bilāda wa al-shajr wa al-dawab"[

"When the evildoer dies, it is a relief for the people, the land, the trees and the animals."

Imām Aḥmad bin Ḥanbal recorded that Abu Qaḥdham said: "At the time of Ziyād or Ibn Ziyād, a man found a cloth in which were wrapped grains of wheat which were as big as date stones; on it was written: 'This grew at a time when justice prevailed.'"[2]

means, He tries them with the loss of wealth, souls and fruits as a test and as a punishment for what they have done.

[1] Ibn Abī Ḥātim mentioned it without a chain of narrators under the explanation of this Āyah. Without the addition of "Then he recited..." until the end, it was recorded by At-Tirmidhi no. 2013 and others, and it is considered a Hasan Ḥadith.

《in order that they may return.》 means, from disobedience. This is like the Ayah,

وَبَعَثْنَاهُمْ عُرَافًا وَتَجْرِيعًا لِلَّذِينَ يُضِلُّونَ (88)

《And We tried them with good and evil in order that they might turn.》 (7:168).

Then Allah says:

قُلْ سَيَعُودُوا فِي الْأَرْضِ قَانُونًا كَيْفَ كَانَ عَقِبَةُ الْأَبْرَارِ مِنْ قَبْلِهِ (97)

《Say: “Travel in the land and see what was the end of those before (you)”!》

meaning, those who came before you.

كَانَ أُصْلَحْتُمْ نَشْرِينَ (98)

《Most of them were idolators.》 means, so see what happened to them when they rejected the Messengers and were ungrateful for the blessings.

كَفَّرُوا وَجَهَّلُوا الْقَرْنِينَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ نَارُ الْحَيَوَانِ لأَنَّ اللَّهُ لَيْنَ اسْتَبْدَاءُ (99)

《43. So, set your face to the straight and right religion, before there comes from Allah a Day which none can avert. On that Day men shall be divided.》

《44. Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds, then such will prepare a good place for themselves.》

《45. That He may reward those who believe and do righteous good deeds, out of His bounty. Verily, He likes not the disbelievers.》

The Command to follow the Straight Path before the Day of Resurrection

Here Allah commands His servants to hasten to obedience to Him and to hasten to do good deeds.

قُلْ سَأَلِيَكُمْ عُرَافًا مِنْ قَبْلِ أَنْ يَأْتِيَكُمْ نَارُ الْحَيَوَانِ لأَنَّ اللَّهُ لَيْنَ اسْتَبْدَاءُ (100)

《So, set your face to the straight and right religion, before
there comes from Allâh a Day which none can avert.»
The Day of Resurrection, for when Allâh wants it to happen, no one will be able to avert it.

"On that Day men shall be divided." means, they will be separated, with one group in Paradise and another in Hell. Allâh says:

"Whosoever believes in Our signs and does righteous good deeds, and whosoever does not believe in Our signs and does not do righteous good deeds, [these] will be divided on the Day of Resurrection."

meaning that He may reward them from His bounty, in return for one good deed, he will get the reward for ten, up to seven hundred like it, as much as Allâh wills.

"Verily, He likes not the disbelievers." yet He is still just with them and does not oppress them.

"And among His signs is this that He sends the winds as glad tidings, giving you a taste of His mercy, and that the ships may sail at His command, and that you may seek of His bounty, in order that you may be thankful."

"And indeed We did send Messengers before you to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes; and it was incumbent upon Us to help the believers."

Among the Signs of Allâh are the Winds
Here Allâh mentions the favor He does for His creatures by sending winds to them, as harbingers of His mercy, meaning
that they will be followed by rain. Allāh says:

\[\text{giving you a taste of His mercy.}\]

that is, the rain which will come down and revive people and the land.

\[\text{and that the ships may sail at His command.}\]

means, on the sea, for they are driven by the wind.

\[\text{and that you may seek of His bounty.}\]

means, by trading, earning a living and traveling from one country to another, one region to another.

\[\text{in order that you may be thankful.}\]

means, that you may give thanks to Allāh for the innumerable favors He has done for you, both visible and hidden. Then Allāh says:

\[\text{And indeed We did send Messengers before you to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes;}\]

These are words of consolation from Allāh to His servant and Messenger Muḥammad ﷺ. They tell him that if many of his people and of mankind disbelieve in him, the previous Messengers were also rejected, despite the clear signs that they brought, but Allāh punished those who rejected and opposed them, and saved those who believed in them.

\[\text{and it was incumbent upon Us to help the believers.}\]

This is a duty which Allāh took upon Himself as a blessing and a favor to them. This is like the Āyah,

\[\text{your Lord has prescribed mercy for Himself} \ (6:54).\]

Ibn Abī Ḥātim recorded that Abū Ad-Dardā', may Allāh be
pleased with him, said: “I heard Allah’s Messenger ﷺ saying:

No Muslim man defends the honor of his brother except that there would be a right upon Allah to defend him from the fire of Hell on the Day of Resurrection.”

Then he recited this Ayah:

and it was incumbent upon Us to help the believers."  

48. Allah is He Who sends the winds, so that they raise clouds and spread them along the sky as He wills, and then break them into fragments until you see rain drops come forth from their midst! Then when He has made them fall on whom of His servants as He wills, lo, they rejoice!

[1] Similar was recorded by Al-Bukhari, no. 6512.
49. And verily, before that - just before it was sent down upon them - they were in despair!

50. Look then at the effects of Allâh's mercy, how He revives the earth after its death. Verily, that shall indeed raise the dead, and He is able to do all things.

51. And if We send a wind, and they see it turn yellow - behold, they then would become unthankful (disbelievers).

The Revival of the Earth is a Sign of the Resurrection

Here Allâh explains how He creates the clouds that rain the water.

Allâh is He Who sends the winds, so that they raise clouds

either from the sea, as was mentioned by more than one (of the scholars), or from whatever Allâh wills.

and spread them along the sky as He wills,

means, He spreads them and causes them to increase and grow. From a little He makes a lot, and creates the clouds that look like shields. Then He spreads them out until they fill the horizon. Sometimes the clouds come from the sea, heavy and full, as Allâh says:

And it is He Who sends the winds as heralds of glad tidings, going before His mercy. Till when they have carried a heavy-laden cloud, We drive it to a land that is dead until:

Similarly, We shall raise up the dead, so that you may remember or take heed. (7:57)

Allâh says here:

Allâh is He Who sends the winds, so that they raise clouds
and spread them along the sky as He wills, and then break them into fragments.

Mujāhid, Abu 'Amr bin Al-‘Alā', Maṭar Al-Warrāq and Qatādah said, “This means pieces.”[1] Others said that it means ‘piled up,’ as Ad-Ḍahhāk said. Others said that it means black, because they contained so much water, and sometimes they are heavy and close to the earth.

His saying:

\[
\text{فَمِّئَائَةِ الْوَلْدَةِ يَتَكَلَّمُونَ بِمَنْ عَلِمَهُ}.
\]

until you see rain drops come forth from their midst!

means, ‘so you see the drops, i.e., the rain, which come from the midst of those clouds.’

\[
\text{إِذَا أَسَدَّ يَدَّ مَنْ يَعِدُوُّهُ لَا هُوَ لَا يَتَبَيِّنُونَ}.
\]

Then when He has made them fall on whom of His servants as He wills, lo, they rejoice!

They rejoice at the rain when it comes to them because of their need for it.

\[
\text{وَقَاتِلُوا مِنْ قَبْلِ أنْ يَنْتَلُلُ عَلَيْهِمْ مِنْ فِيْهِ.} \quad \text{(الْيَطْرِيقَة)}
\]

And verily, before that – just before it was sent down upon them – they were in despair!

The people to whom this rain came were in despair, thinking that it rain would never fall, just before it came to them. When it came to them, it came at the time of greatest need, so it was a tremendous event for them What this means is that they were in need of it before it fell, and there had been no rainfall for a long time, so they were waiting for it at the time when it was due, but it did not come to them at that time. The rain was late, and a long time passed. Then the rain came to them suddenly, after they began to despair, and after their land became dry and barren, it was stirred to life, and it swelled and produced every lovely kind of growth. Allāh says:

\[
\text{فَانَظُرُ إِلَى مَا نَأْتُهُمْ رَحْمَتًا}.
\]

Look then at the effects of Allāh’s mercy, meaning, the rain.

Thus Allāh draws attention to the revival of people’s bodies after they have died and disintegrated into nothing.

Verily, that (Allāh) shall indeed raise the dead.

means, the One Who does that is able to raise the dead.

And He is able to do all things.

And if We send a wind, and they see it turn yellow - behold, they then would become unthankful (disbelievers).

And if We send a wind, means, a wind which dries up the crops which they have tended and cultivated and which have matured, and they see them turn yellow, and start to rot, if this were to happen, they would become ungrateful, i.e., they would deny the previous blessings that they were given. This is like the Āyah,

Then tell Me about the seed that you sow in the ground.

Nay, but we are deprived! (56:63-67)

So verily, you cannot make the dead to hear, nor can you make the deaf to hear the call, when they show their backs and turn away.

And you cannot guide the blind from their straying; you
The Disbelievers are like the Dead, Deaf and Blind

Allāh says, ‘just as you are not able to make the dead hear in their graves, or to make your words reach the deaf who cannot hear and who still turn away from you, so too you cannot guide the blind to the truth and bring them back from their misguidance.’ That is a matter which rests with Allāh, for by His power He can make the dead hear the voices of the living if He wills. He guides whom He wills and sends astray whom He wills, and no one but He has the power to do this. Allāh says:

«إِنْ تَسْمَعُ الَّذِينَ مِنْ يَوْمِ الْمَرْتُوبَةِ فَهُمْ شَكِرُواً»<br/>
«you can make to hear only those who believe in Our Ayāt, and have submitted (to Allāh in Islām).»

means, those who are humble and who respond and obey. These are the ones who will listen to the truth and follow it; this is the state of the believers; the former (being deaf and blind) is the state of the disbelievers, as Allāh says:

«إِنَّمَا يَسْمَعُ اللَّهُ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ وَالْمُتَّقُونَ وَالْمُتَّقَاتُ»

«It is only those who listen will respond, but as for the dead, Allāh will raise them up, then to Him they will be returned.» (6:36)

‘Ā’ishah, the Mother of the faithful, may Allāh be pleased with her, used this Ayāh –

«إِنَّ اللَّهَ لَا سُؤُرٌ»

«So verily, you cannot make the dead to hear»

as evidence against ‘Abdullāh bin ‘Umar when he reported that the Prophet سَلَّم had addressed the slain disbelievers who had been thrown into a dry well three days after the battle of Badr, rebuking and reprimanding them, until ‘Umar said, “O Messenger of Allāh, are you addressing people who are dead bodies?” He said:

وَالَّذِينَ تَسْمَعُونَ يَقْرَأُونَ مَا أَفْلَمُ يُسْمَعُ لَهُمْ وَلَكِنْ لَا يُجِبُونَ»

«By the One in Whose Hand is my soul, you do not hear what
I say any better than they do, but they cannot respond."[1]

'A'ishah interpreted this event to mean that the Prophet ﷺ was making the point that now they would know that what he had been telling them was true. Qatādah said: "Allāh brought them back to life for him so that they could hear what he said by way of rebuke and vengeance."[3]

54. Allāh is He Who created you in weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And He is the All-Knowing, the All-Powerful.

The Different Stages of Man

Here Allāh points out how man passes through different stages of creation, one phase after another. He is originally created from dust, then from a Ṣūrāh, then from a clot, then from a lump of flesh. Then he becomes bones, then the bones are clothed with flesh, then the soul is breathed into him. Then he emerges from his mother's womb, weak and thin and powerless. Then he grows up little by little, until he becomes a child, then he reaches the stage of puberty, then he becomes a young man, which is strength after weakness. Then he starts to get older, reaching middle age, then old age and senility, weakness after strength, so he loses his resolve, power of movement and ability to fight, his hair turns grey and his characteristics, both inward and outward, begin to change. Allāh says:

"then after strength gave (you) weakness and grey hair. He creates what He wills."

He does whatsoever He wills and controls His servants in

whatever way He wants.

«وَهُوَ الْقَبِيرُ»

«And He is the All-Knowing, the All-Powerful.»

«وَبِمَا تَعْمَلُ النَّاسُ بِذِيَٰلِكَ الْعَهْدِ مَا أَبَىْ عَيْنَ سَاسُ عَلَىٰ كَذَلِكَ كَانَوْا يَعْمَلُونَ قَالَ اللَّهُ أَنْزَلَ الْعَلَمَ وَالإِنْسَٰنَ لَدَىٰ ٌفَيُّهَشِّرُ إِلَىٰ كِتَابِ ٌقَدْ يُسْنِدُهُ عَلَىٰ ٌفَيُّهُمْ وَلَكُمْ كُنْتُمْ كَثِيرًا لاَّ تَقْتَنُونَ فَيُؤْمِنُونَ َلا يَنْتَفِقُ اللَّهَ عَلَىٰ ٌفَيُّهُمْ مَّدِينَتَهُمْ وَلَا هُمْ يَٰسَرُّونَ»

«55. And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour – thus were they ever deluded.»

«56. And those who have been bestowed with knowledge and Faith will say: "Indeed you have stayed according to the decree of Allāh, until the Day of Resurrection; so this is the Day of Resurrection, but you knew not."»

«57. So, on that Day no excuse of theirs will avail those who did wrong, nor will they be allowed to return to seek (Allāh's) pleasure.»

The Ignorance of the Disbelievers in this World and in the Hereafter

Here Allāh tells us of the ignorance of the disbelievers in this world and in the Hereafter. In this world they worship idols, and in the Hereafter they will also display great ignorance. They will swear by Allāh that they did not even stay for one hour in this world. They will mean that there was not enough time given to establish proof against them which would leave them with no excuse. Allāh says:

«كَذَلِكَ كَانُوا يَعْمَلُونَ قَالَ اللَّهُ أَنْزَلَ الْعَلَمَ وَالإِنْسَٰنَ لَدَىٰ ٌفَيُّهَشِّرُ إِلَىٰ كِتَابِ ٌقَدْ يُسْنِدُهُ عَلَىٰ ٌفَيُّهُمْ وَلَكُمْ كُنْتُمْ كَثِيرًا لاَّ تَقْتَنُونَ فَيُؤْمِنُونَ َلا يَنْتَفِقُ اللَّهَ عَلَىٰ ٌفَيُّهُمْ مَّدِينَتَهُمْ وَلَا هُمْ يَٰسَرُّونَ»

«thus were they ever deluded. And those who have been bestowed with knowledge and Faith will say: "Indeed you have stayed according to the decree of Allāh, until the Day of Resurrection..."»

The believers who have knowledge of the Hereafter will
respond to them, just as they established the proof of Allâh against them in this world. When they swear that they did not stay even one hour in this world, they will say to them:

\[\text{Indeed you have stayed according to the decree of Allâh,}\]

meaning, the Book of deeds,

\[\text{until the Day of Resurrection;}\]

means, 'from the day when you were created until the day you were resurrected.'

\[\text{but you knew not.}\]

Allâh says:

\[\text{So, on that Day} \]

meaning, the Day of Resurrection,

\[\text{no excuse of theirs will avail those who did wrong,}\]

means, their excuses for what they did.

\[\text{nor will they be allowed (then) to return to seek (Allâh's) pleasure.}\]

means, they will not be allowed to return to this world. This is like the Ayah,

\[\text{and if they seek to please (Allâh), yet they are not of those who will ever be allowed to please (Allâh)}\]

(41:24).

\[\text{And indeed We have set forth for mankind, in this Qur'ân every kind of parable. But if you bring to them any sign or proof, the disbelievers are sure to say (to the believers): "You}\]
follow nothing but falsehood and magic.'

459. Thus does Allah seal up the hearts of those who know not.

460. So be patient. Verily, the promise of Allah is true; and let not those who have no certainty of faith discourage you (from conveying Allah's Message).

Parables in the Qur'an and how the Disbelievers do not learn from them

And indeed We have set forth for mankind, in this Qur'an every kind of parable.

means, 'We have explained the truth to them and have made it clear to them, and have set forth for them parables so that they may understand the truth and follow it.'

But if you bring to them any sign or proof, the disbelievers are sure to say (to the believers): 'You follow nothing but falsehood and magic.'

If they were to see any kind of sign, whether it was at their own direction or otherwise, they would not believe in it and they would think that it was magic and falsehood, as they said when the moon was cleft asunder, etc., as Allah says:

Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment. (10:96-97).

Allah says here:

Thus does Allah seal up the hearts of those who know not. So be patient. Verily, the promise of Allah is true;

meaning, 'bear their stubborn opposition with patience, for Allah will fulfill His promise to grant you victory over them
and cause you and those who follow you to prevail in this world and in the Hereafter.'

«وَلَا يَسْتَجِفَّنَّكُمْ عَلَيْنَا الْيَوْمِ الْئَابِيِّ، قَالَ إِنَّمَا أَنْبِئُكَ مَا نُصُوبُكُمْ عَلَيْنَا لِيُخْسَأَنُّونَ الْوَضْوُوءَهُمْ»

(and let not those who have no certainty of faith discourage you (from conveying Allah's Message).

'Remain steadfast in the mission with which Allah has sent you, for it is truth in which there is no doubt. Do not turn away from it, for nowhere else is there truth which is to be followed; the truth rests exclusively in the Message with which you have been sent.'

Reports concerning the Virtues of this Sūrah and that it is recommended to recite it during Fajr

Imām Aḥmad recorded from a man among the Companions of the Prophet ﷺ that the Messenger of Allah ﷺ led them in Fajr prayer and recited Ar-Rūm in the prayer, but he became confused in his recitation. He said:

إِنَّمَا أَنْبِئُكَ مَا نُصُوبُكُمْ عَلَيْنَا لِيُخْسَأَنُّونَ الْوَضْوُوءَهُمْ

«We have become confused in our recitation of Qur'ān, because some people among you are praying with us but they have not performed Wudū' properly. Whoever attends the prayer with us, let him perform Wudū' properly.»[1]

This has a Ḥasan chain of narration, the text itself is Ḥasan. It contains amazing information, that the Prophet ﷺ was affected by the faulty Wudū' of some of those whom he was leading in prayer. This indicates that the prayer of the person who is praying in the congregation is connected to the prayer of the Imām.

This is the end of the Tafsīr of Sūrat Ar-Rūm. Allah's is the praise and thanks.

The Tafsīr of Sūrah Luqmani

(Chapter - 31)

Which was revealed in Makkah

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Alif Lām Mīm.
2. These are Āyāt of the Wise Book.
3. A guide and a mercy for the Muḥsinīn.
4. Those who perform the Ṣalāh and give Zakāh and they have faith in the Hereafter with certainty.
5. Such are on guidance from their Lord, and such are the successful.

At the beginning of Sūrat Al-Baqarāh we discussed the letters such as those that appear at the beginning of this Sūrah. Allāh has made the Qur‘ān a guidance and healing and a mercy for the Muḥsinīn, who are those who do good deeds in accordance with the
Share'ah. They establish the obligatory prayers in the proper manner and at the correct times, and follow that with regular, optional and supererogatory prayers; they pay the Zakāh to those who deserve it; they uphold the ties of kinship with their relatives; they have certain faith that there will be rewards and punishments in the Hereafter, and they seek the reward with Allāh; they do not show off or seek a reward or thanks from other people. Whoever does this is one of those of whom Allāh says:

وَأَوْلَدُوكَ عَلَى هُدَىٰ مِن رَبِّهِمْ

(Such are on guidance from their Lord,) meaning, they follow His guidance with clear understanding.

وَأَوْلَدُوكَ مُمْلَكَةَ الْحَيَوَاتِ

(and such are the successful,) in this world and in the Hereafter.

6. And of mankind is he who purchases idle talk (Lahw Al-Hadīth) to mislead from the path of Allāh without knowledge, and takes it by way of mockery. For such there will be a humiliating torment.

7. And when Our Āyāt are recited to such a one, he turns away in pride, as if he heard them not – as if there were deafness in his ear. So announce to him a painful torment.

The Doomed are preoccupied with Idle Talk and They turn away from the Āyāt of Allāh

When Allāh mentions the blessed – who are those who are guided by the Book of Allāh and benefit from hearing it, as He says:

سُبْحَانَ حَمْدُكَ وَلَغَدَّتْكَ الْبَيِّنَاتُ وَلَعَلَّكُمْ تُذَكَّرُونَ

(Allāh has sent down the Best Statement, a Book, its parts resembling each other (and) oft-repeated. The skins of those who
fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allāh (39:23).

He connect that with mention of the doomed, those who turn away from the Qur'ān and do not benefit from hearing the Words of Allāh. Instead, they turn to listening to flutes and singing accompanied by musical instruments. As Ibn Mas'ūd commented about the Āyah:

«وَهُمُ الْجَاهِلُونَ نَسِينَ نُوحٌ ﺍٰﻟْهِيَةَ لَيْسَ ﻋَنِ ﺍٰﻟْهِيَةِ آمَنُوۡا

«And of mankind is he who purchases Lahū Al-Ḥadith to mislead (men) from the path of Allāh»,

he said, “This – by Allāh – refers to singing.”

«وَهُمُ الْجَاهِلُونَ نَسِينَ نُوحٌ ﺍٰﻟْهِيَةَ لَيْسَ ﻋَنِ ﺍٰﻟْهِيَةِ آمَنُوۡا

«And of mankind is he who purchases Lahw Al-Ḥadith to mislead (men) from the path of Allāh without knowledge,»

Qatādah said: “By Allāh, he may not spend money on it, but his purchasing it means he likes it, and the more misguided he is, the more he likes it and the more he prefers falsehood to the truth and harmful things over beneficial things.”

It was said that what is meant by the words

«بَنَىْ لْهُ ﺍٰﻟْهِيَةَ»

«purchases idle talks» is buying singing servant girls. Ibn Jarîr said that it means all speech that hinders people from seeing the signs of Allāh and following His path.

His saying:

«لَيْسَ ﻋَنِ ﺍٰﻟْهِيَةَ»

«to mislead (men) from the path of Allāh»

means, he does this to oppose Islām and its followers.

«وَتَكُونُ ﻋَنِ ﺍٰﻟْهِيَةَ»

«and takes it by way of mockery.» Mujāhid said, “This means

mocking the path of Allāh and making fun of it.\(^{[1]}\)

\[\text{"For such there will be a humiliating torment."}\]

Just as they showed no respect to the signs and path of Allāh, so they will be shown no respect on the Day of Resurrection, and they will be subjected to a painful, ongoing torment. Then Allāh says:

\[\text{وَإِذَا قُلْتُ عَلَيْهِمْ مَا أَمَرْتُ عَلَيْهِمْ فَكَانَ لَهُمُ الْعِذَابُ الْمَجْرَمُ وَأَمَثَلَ عَلَى نَفْسِهِمْ كَانَ لَهُمُ الْعِذَابُ الْمَجْرَمُ (٣٣)}\]

\[\text{And when Our Āyāt are recited to such a one, he turns away in pride, as if he heard them not - as if there were deafness in his ear.}\]

means, when these Qur'ānic verses are recited to one who is fond of idleness and play, he turns away from them and does not want to hear them. He turns a deaf ear to them as if he can hear nothing, because it annoys him to hear them since he gains no benefit from them and has no interest in them.

\[\text{فَمَا نَجِيَ مُجَّسِّدًا أَلَبَاءِ (٣٤)}\]

\[\text{So announce to him a painful torment.}\]

\[\text{i.e., on the Day of Resurrection, which will hurt him just as much as listening to the Book of Allāh and its verses hurt him.}\]

\[\text{إِنَّ الْمَكْرَ مَانُنَا وَمِصَادِفَ الْفَحْلِيَّةِ فَلَمْ يَجِنَّ الْقَرْطَاعُ حَلَفَ يُصَيَّلُ وَقَدْ أَنْهَ حَقٌّ وَهُوَ} \]

\[\text{المِلْصَاقُ الْمَنْصِرُ (٣٥)}\]

\[\text{8. Verily, those who believe and do righteous good deeds, for them are Gardens of Delight.}\]

\[\text{9. To abide therein. It is a promise of Allāh in truth. And He is the All-Mighty, the All-Wise.}\]

**The Good Destiny of the Believers**

Here Allāh mentions the destiny of the righteous in the Hereafter, those who believe in Allāh and His Messenger ﷺ and do righteous deeds in accordance with the Laws of Allāh.

\[\text{يَا مَعْلُومُ الْكَتِبِ (٣٦)}\]

\[\text{[1] At-Ṭabari 20:131.}\]
for them are Gardens of Delight. means, there they will enjoy all kinds of delights and pleasures, food, drink, clothing, dwelling-places, means of transportation, women, a light of beauty and delightful sounds, which have never crossed the mind of any human being. They will stay there forever, never leaving and never desiring change.

It is a promise of Allâh in truth. meaning, this will undoubtedly come to pass, for it is a promise from Allâh, and Allâh never breaks His promise, because He is the Most Generous Bestower Who does what He wills and is able to do all things.

And He is the All-Mighty. Who has subjugated all things and to Whom all things submit,

the All-Wise. in what He says and what He does, Who has made this Qur'ân a guidance to the believers.

Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it is blindness for them" (41:44).

And We send down of the Qur'ân that which is a healing and a mercy to those who believe, and it increases the wrongdoers nothing but loss." (17:82)

10. He has created the heavens without any pillars that you see, and has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving creatures of all
kinds. And We send down water from the sky, and We cause (plants) of every goodly kind to grow therein in pairs.

11. This is the creation of Allāh. So, show Me that which those besides Him have created. Nay, the wrongdoers are in plain error.

Proofs of Tawhīd

Thus Allāh explains His mighty power in creating the heavens and the earth, and everything that is within them and between them. He says:

«خَلَقَ الْخَلْقَ يَطَّرِخًا عَروًّا»

«He has created the heavens without any pillars»

Al-Ḥasan and Qatādah said, "It does not have any pillars, visible or invisible."[1]

«وَأَلْقَنَّ فِي الأَرْضِ رَوْضَيْنَ»

«and has set on the earth firm mountains»

means, the mountains which stabilize and lend weight to the earth, lest it should shake with its water. Allāh says:

«وَأَنَّ نِعْمَةَ يَمِينًا»

«lest it should shake with you.»

«وَرَبَّتَ دِينَا مِنْ صَحِيحِ الْغَيْبَةِ»

«(And He has scattered therein moving creatures of all kinds»

means, He has placed throughout it all kinds of animals, the total number of whose kinds and colors is known to no one except the One Who created them. When Allāh tells us that He is the Creator, He also reminds us that He is the Provider, as He says:

«وَأَنْزَلْنَا مِنَ السَّمَاوَاتِ مَا غَلَبًا ذَيَّبًا ذِيًا مِنْ صَحِيحِ الْغَيْبَةِ»

«(And We send down water from the sky, and We cause (plants) of every goodly kind to grow therein in pairs,»

meaning, every kind of good produce in pairs, i.e., they are

beautiful to look at. Ash-Sha'bi said: “People are also produce of the earth, so whoever enters Paradise is goodly and whoever enters Hell is vile.”

“So, show Me that which those besides Him have created.”

those idols and rivals whom you worship and call upon.

“Nay, the wrongdoers” means the idolators who associate others in worship with Allah

“in error” means, they are ignorant and blind.

“plain” means, it is clear and obvious, and not at all hidden.
12. And indeed We bestowed upon Luqmān Al-Hikmah saying: "Give thanks to Allah." And whoever gives thanks, he gives thanks for (the good of) himself. And whoever is unthankful, then verily, Allah is All-Rich, Worthy of all praise.

Luqmān

The Salaf differed over the identity of Luqmān; there are two opinions: was he a Prophet or just a righteous servant of Allah without the prophethood? The majority favored the latter view, that he was a righteous servant of Allah without being a Prophet. Sufyān Ath-Thawri said, narrating from Al-Ash'ath, from Ikrīmah, from Ibn 'Abbās, "Luqmān was an Ethiopian slave who was a carpenter."[1]

‘Abdullāh bin Az-Zubayr said, "I said to Jābir bin ‘Abdullāh: ‘What did you hear about Luqmān?’ He said: ‘He was short with a flat nose, and came from Nubia.”[2]

Yaḥyā bin Sa‘īd Al-Anṣārī narrated from Sa‘īd bin Al-Musayyib that "Luqmān was from the black peoples of (southern) Egypt, and had thick lips. Allah gave him wisdom but withheld prophethood from him."[3]

Al-‘Awzā‘ī said, "Abdur-Rahmān bin Ḥarmalah told me; ‘A black man came to Sa‘īd bin Al-Musayyib to ask him a question, and Sa‘īd bin Al-Musayyib said to him: ‘Do not be upset because you are black, for among the best of people were three who were black: Bilāl, Mahja‘ the freed slave of ‘Umar bin Al-Khattāb, and Luqmān the Wise, who was a black Nubian with thick lips.’"[4]

Ibn Jarīr recorded that Khālid Ar-Raba‘ī said: "Luqmān was an Ethiopian slave who was a carpenter. His master said to him, ‘Slaughter this sheep for us,’ so he slaughtered it. [His master] said: ‘Bring the best two pieces from it,’ so he brought out the tongue and the heart. Then time passed, as much as Allah willed, and [his master] said: ‘Slaughter this sheep for us,’ so he slaughtered it. [His master] said, ‘Bring the worst

two morsels from it,' so he brought out the tongue and the heart. His master said to him, 'I told you to bring out the best two pieces, and you brought these, then I told you to bring out the worst two pieces, and you brought these!' Luqmn said, 'There is nothing better than these if they are good, and there is nothing worse than these if they are bad.'[1]

Shubah narrated from Al-Hakam, from Mujahid, "Luqmn was a righteous servant, but he was not a Prophet."[2]

Allah's saying:

«And indeed We bestowed upon Luqmn Al-Hikmah»

means, understanding, knowledge and eloquence.

«saying: "Give thanks to Allah."» means, 'We commanded him to give thanks to Allah for the blessings and favors that Allah had given to him alone among his people and contemporaries.' Then Allah says:

«And whoever gives thanks, he gives thanks for (the good of) himself.»

meaning, the benefit of that will come back to him, and Allah's reward is for those who give thanks, as He says:

«and whosoever does righteous good deeds, then such will prepare a good place for themselves.» (30:44)

«And whoever is unthankful, then verily, Allah is Rich, Worthy of all praise.»

He has no need of His servants and He will not be harmed by that, even if all the people of the earth were to disbelieve, for He has no need of anything or anyone besides Himself. There


is no God but He, and we worship none but Him.

413. And when Luqmān said to his son when he was advising him: “O my son! Join not in worship others with Allāh. Verily, joining others in worship with Allāh is a great Zulm (wrong) indeed.”

414. And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years – give thanks to Me and to your parents. Unto Me is the final destination.

415. But if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.

Luqmān’s Advice to His Son

Allāh tells us how Luqmān advised his son. His full name was Luqmān bin ‘Anqā’ bin Sadūn, and his son’s name was Thārān, according to a saying quoted by As-Suhaylī. Allāh describes him in the best terms, and states that he granted him wisdom. Luqmān advised his son, the closest and most beloved of all people to him, who deserved to be given the best of his knowledge. So, Luqmān started by advising him to worship Allāh Alone, and not to associate anything with Him. Then he warned him:

416. Verily, joining others in worship with Allāh is a great Zulm (wrong) indeed.
meaning, it is the greatest wrong.
Al-Bukhārī recorded that ‘Abdullāh said: “When the Āyah

\[\text{‘Alī, ustāwa, wa la‘īna intīna, yāli‘i.} \]

\[\text{It is those who believe and confuse not their belief with Zulm}. (6:82)\]

was revealed, the Companions of the Messenger of Allāh were distressed by this, and said, ‘Who among us does not confuse his belief with Zulm?’ The Messenger of Allāh said:

\[\text{‘Abīnā la huwa ‘alā ‘ālamāni, ala ṭammuhā al-‘alā, ala al-‘alā, ala ‘alā}. \]

\[\text{That is not what it means. Have you not heard what Luqmān said: ‘O my son! Join not in worship others with Allāh. Verily, joining others in worship with Allāh is a great Zulm (wrong) indeed’?} \]

It was recorded by Muslim.\(^1\)

When Luqmān advised his son to worship Allāh Alone, he also told him to honor his parents. This is like the Āyah,

\[\text{wa la‘īna intīna, ‘allāma, ala ‘alā, ala ‘alā, ala ‘alā}. \]

\[\text{And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents} (17:23). \]

These two things are often mentioned together in the Qur’ān. Allāh says here:

\[\text{‘Allāma ‘alā ‘alā, wa la‘īna intīna, ‘allāma, ala ‘alā, ala ‘alā}. \]

\[\text{And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship.}\]

Mujāhid said: “The hardship of bearing the child.”\(^2\) Qatādah said: “Exhaustion upon exhaustion.”\(^3\) ‘Ātā’ Al-Khurāsānī said: “Weakness upon weakness.”

\[\text{‘Alāma ‘alā ‘alā, ala ‘alā, ala ‘alā, ala ‘alā}. \]

\(^1\) \text{Fath Al-Bāri 8:372.} \]
\(^2\) \text{At-Ṭabari 20:137.} \]
\(^3\) \text{At-Ṭabari 10:137.} \]
"and his weaning is in two years" means, after he is born, he is breastfed and weaned within two years. This is like the Āyah,

\[\text{The mothers shall give suck to their children for two whole years, for those who desire to complete the term of suckling} \text{ (2:233).}\]

On this basis, Ibn ‘Abbās and other Imāms understood that the shortest possible period of pregnancy was six months, because Allāh says elsewhere:

\[\text{The bearing of him, and the weaning of him is thirty months} \text{ (46:15).}\]

Allāh mentions how the mother brings the child up, and how she gets tired and suffers stress from staying up with the child night and day, to remind the son of her previous kind treatment of him. This is like the Āyah,

\[\text{and say: ”My Lord! Bestow on them Your mercy as they did bring me up when I was young.”} \text{ (17:24).}\]

Allāh says here:

\[\text{give thanks to Me and to your parents. Unto Me is the final destination.}\]

means, ‘I will reward you most generously for that.’

\[\text{but if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not;}\]

means, if they try hard to make you follow them in their religion, then do not accept that from them, but do not let that stop you from behaving with them in the world kindly, i.e. treating them with respect.
and follow the path of him who turns to Me in repentance and in obedience.

means, the believers.

Then to Me will be your return, and I shall tell you what you used to do.

At-Tabarani recorded in Al-Ishra that Sa'd bin Malik said, "This Ayah,

But if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not;"

was revealed concerning me. I was a man who honored his mother, but when I became Muslim, she said: 'O Sa'd! What is this new thing I see you doing? Leave this religion of yours, or I will not eat or drink until I die, and people will say: Shame on you, for what you have done to me, and they will say that you have killed your mother.' I said, 'Do not do that, O mother, for I will not give up this religion of mine for anything.' She stayed without eating for one day and one night, and she became exhausted; then she stayed for another day and night without eating, and she became utterly exhausted. When I saw that, I said: 'O my mother, by Allah, even if you had one hundred souls and they were to depart one by one, I would not give up this religion of mine for anything, so if you want to, eat, and if you want to, do not eat.' So she ate.\footnote{Mentioned by Ibn Al-Athir in Usd Al-Ghabah 2:216.}
16. "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or on the earth, Allah will bring it forth. Verily, Allah is Subtle, Well-Aware."

17. "O my son! Perform the Salah, enjoin the good, and forbid the evil, and bear with patience whatever befalls you. Verily, these are some of the important commandments."

18. "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster."

19. "And be moderate in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses."

This is useful advice which Allah tells us Luqman gave, so that people may follow it and take it as a good example. He said:

"O my son! If it be (anything) equal to the weight of a grain of mustard seed,"

means, if a wrong action or a sin be equal to the size of a grain of mustard seed.

"Allah will bring it forth." means, He will bring it forth on the Day of Resurrection, when it is placed in the Scales of justice and everyone is rewarded or punished for his actions – if they are good, he will be rewarded and if they are bad he will be punished. This is like the Ayah:

"And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything" (21:47).

"So, whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of a speck of dust shall see it." (99:7-8)
Even if this tiny thing were to be hidden inside a solid rock or anywhere in the heavens and the earth, Allāh will bring it forth, because nothing is hidden from Him, not even the weight of a speck of dust in the heavens or on the earth. Allāh says:

«إِنَّ اللَّهَ أَعْلِمُ عَلَّمَاتٍ مَّعْنَىً»

«Verily, Allāh is Subtle, Well-Aware.» meaning, His knowledge is subtle, for nothing is hidden from Him, no matter how small, subtle and minute.

«وَقَدْ أَفَادَنَا في ذِكْرِي، أَفَحَبَّ أَفْوَاهُمْ»

«Well-Aware.» even of the footsteps of an ant in the darkest night. Then he (Luqmān) said:

«أَوْفِيِّي أَيْمَانِي أَفْوَاهُمْ»

«O my son! Perform the Ṣalāh,» meaning, offer the prayer properly at the appointed times.

«وأَنْزِلْ إِلَى الْيَدَّينِ وَهَلْفَةً عَنَّ الْيَوْمِ»

«enjoin the good, and forbid the evil,» meaning, to the best of your ability and strength.

«وَأَنْظِرْ عَلَى مَا أَسْتَبِكِ»

«(and bear with patience whatever befalls you.)»

Luqmān knew that whoever enjoins what is good and forbids what is evil, will inevitably encounter harm and annoyance from people, so he told him to be patient.

«إِذْ دُلِّكَ مِنْ طَرَيِّ الْأَمْرِ»

«Verily, these are some of the important commandments.» means, being patient when people cause harm or annoyance is one of the most important commandments.

«وَلَا تَصۡبِرْ عَلَى الْوَلَدِينَ»

«(And turn not your face away from men with pride)» means, ‘do not turn your face away from people when you speak to them or they speak to you, looking down on them in an arrogant fashion. Rather be gentle towards them and greet them with a cheerful face,’ as it says in the Ḥadīth:
... even if it is only by greeting your brother with a cheerful countenance. And beware of letting your lower garment trail below your ankles, for this is a kind of boasting, and Allâh does not like boasting.\footnote{Abu Dâwud 4:345.}

\begin{quote}
\textit{Nor walk in insolence through the earth.}
\end{quote}

means, 'do not be boastful, arrogant, proud and stubborn. Do not do that, for Allâh will hate you.' So he said:

\begin{quote}
\textit{Verily, Allâh likes not any arrogant boaster.}
\end{quote}

meaning, one who shows off and admires himself, feeling that he is better than others. And Allâh says:

\begin{quote}
\textit{And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth nor can you attain a stature like the mountains in height.} (17:37).
\end{quote}

We have already discussed this is detail in the appropriate place.\footnote{See volume five, the \textit{Tafsîr} of \textit{Sûrat Al-Isrâ'} (17:37)}

The Command to be Moderate in Walking

\begin{quote}
\textit{And be moderate in your walking.}
\end{quote}

\begin{quote}
\textit{And lower your voice.}
\end{quote}

means, do not exaggerate in your speaking and do not raise your voice unnecessarily. Allâh says:
Verily, the harshest of all voices is the braying of the asses.

Mujāhid and others said, “The most ugly of voices is the voice of the donkey, i.e., when a person raises his voice, the resulting noise is like the voice of a donkey in its loudness. Moreover this is hateful to Allāh. Likening a loud voice to that of a donkey implies that it is forbidden and extremely blameworthy, because the Messenger of Allāh ﷺ said:

فَلَيْسَ لَنَا مَثَلُ الصَّوَرِ، الْعَادِيُّ فِي هَذِهِ كَالْكِلْبِ \(ﷺ\) يَبْقِي، ثُمَّ يُرْجِعُ فِي كَبِيْرِهِ

It is not befitting us to be an evil parable. The person who takes back his gift, he is like a dog that vomits and then goes back to his vomit.”[1]

The Advice of Luqmān

This is very useful advice, which the Qur‘ān tells us about Luqmān. Many other proverbs and words of advice were also narrated from him, some examples of which we will quote below, as basic principles:

Imām Āhmād recorded that Ibn ‘Umar said, “The Messenger of Allāh ﷺ said:

إِنَّ لَفْسَانَ الْحَكِيمِ كَانَ يُقُولُ: إِنَّ الَّذِي إِذَا اسْتَوَّدَ، يَحْفَظُهُ ﷺ

“Luqmān the Wise used to say: when something is entrusted to the care of Allāh, He protects it.”[2]

It was narrated that As-Sarī bin Yahyā said: “Luqmān said to his son: ‘Wisdom puts the poor in the company of kings.’”[3]

It was also narrated that ‘Awn bin ‘Abdullāh said: “Luqmān said to his son: ‘O my son! When you come to a gathering of people, greet them with Salām, then sit at the edge of the group, and do not speak until you see that they have finished speaking. Then if they remember Allāh, join them, but if they speak of anything else, then leave them and go to another group.’”[4]

20. See you not that Allah has subjected for you whatsoever is in the heavens and whatsoever is on the earth, and has completed and perfected His graces upon you, apparent and hidden? Yet of mankind is he who disputes about Allah without knowledge or guidance or a Book giving light?

21. And when it is said to them: “Follow that which Allah has sent down,” they say: “Nay, we shall follow that which we found our fathers (following).” Even if Shaytān invites them to the torment of the Fire?

Reminder of Blessings

Here Allah reminds His creation of the blessings He bestows upon them in this world and the Hereafter. In the heavens He has subjugated for them the stars which give them light during the night and during the day, and He has created clouds, rain, snow and hail, and made the heavens a canopy which covers and protects them. On earth He has created for them stability and rivers, trees, crops and fruits; He has
completed and perfected His graces upon them, apparent and hidden, by sending Messengers, revealing Books and removing doubts and excuses. Yet despite all this, not all the people believe, and indeed there are those who dispute concerning Allah, that is, His Tawhid, and His sending the Messengers. Their dispute is without knowledge and they have no sound evidence or valid inherited Book. Allah says:

«وَمِنْ آلِ سَبِيلٍ مِّنْ يَجِدُونَ فِي اللَّهِ مُهَيْرًا عَلَىٰ لَا هُدَىٰ وَلَا كِتَابٌ مَّنْ يَشَأُ»

«And among men is he who disputes about Allah, without knowledge or guidance, or a Book giving light (from Allah).»
(22:8)

meaning clear and unambiguous.

«وَإِذَا قُلُوهُمُ»

«And when it is said to them» means, to these people who dispute about the Oneness of Allah.

«أَقْرَءُوا مَا أَرْسَلْنَا إِلَيْكُمْ»

«"Follow that which Allah has sent down,"» means, the pure Divine Laws that He has sent down to His Messengers,

«قُلُوا نَحْنُ نَقْلُونَ مَا نَزَّلَنَا عَلَيْنَا وَنَبِّئُونَكُمْ بِالْبَيَانِ»

«they say: "Nay, we shall follow that which we found our fathers (following)."»

means, they have no other proof except the fact that they are following their forefathers. Allah says:

«وَأَيُّهَا الَّذِينَ آمَنُوا لَمْ يَسْتَفْلِعُوا مِنْ نِسْبَةٍ لَا يُبَيِّنُونَ إِلَّآ أَنَّهُمْ عُيُونٌ»

«Even though their fathers did not understand anything nor were they guided?» (2:170)

meaning, ‘what do you think, you who take the forefathers’ deeds as proof, that they were misguided and you are following in their footsteps?’ Allah says:

«وَإِنَّ يَتَعُّونَ إِلَى اللَّهِ وَهُوَ الْعَزِيزُ الْخَبِيرُ»

«Even if Shaytan invites them to the torment of the Fire?»

«وَمَنْ يَسْتَمِعْ وَيَتَبَيَّنَ إِلَى اللَّهِ وَهُوَ الْعَزِيزُ الْخَبِيرُ»
22. And whosoever submits his face (himself) to Allâh, while he is a Muhsin, then he has grasped the most trustworthy handhold. And to Allâh return all matters for decision.

23. And whoever disbelieves, let not his disbelief grieve you. To Us is their return, and We shall inform them what they have done. Verily, Allâh is the All-Knower of what is in the breasts.

24. We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.

Allâh tells us that whoever submits his face to Allâh, i.e., does deeds sincerely for His sake, submits to His commandments and follows His Laws,

(while he is a Muhsin) i.e., doing what his Lord has commanded and abstaining from what He has forbidden,

then he has grasped the most trustworthy handhold.

means, he has received a firm promise from Allâh that He will not punish him.

(And to Allâh return all matters for decision. And whoever disbelieves, let not his disbelief grieve you.)

means, 'do not grieve over them, O Muhammed, because they disbelieve in Allâh and in the Message you have brought, for their return will be to Allâh and He will tell them what they used to do,' i.e., He will punish them for it.

Verily, Allâh is the All-Knower of what is in the breasts.

and nothing whatsoever is hidden from Him. Then Allâh says:
(We let them enjoy for a little while,) means, in this world,

(We shall oblige them) means, 'We shall cause them,'

(And if you ask them: "Who has created the heavens and the earth," they will certainly say: "Allāh." Say: "All the praises and thanks be to Allāh!* But most of them know not.)

(25. And if you ask them: "Who has created the heavens and the earth," they will certainly say: "Allāh." Say: "All the praises and thanks be to Allāh!*"

By their admitting that, proof is established against them,
{But most of them know not.}

Then Allah says:

{يَدُونُوا مَا يُؤْتُونَهُ وَالْأَلْوَانِ

{To Allah belongs whatsoever is in the heavens and the earth.}

meaning, He created it and has dominion over it.

{إِنَّ اللَّهَ هُوَ الْقَهِّيَّ الْمَهْيَّدُ

{Verily, Allah, He is Al-Ghanî, Worthy of all praise.}

means, He has no need of anyone or anything besides Himself, and everything else is in need of Him. He is Worthy of praise for all that He has created, so praise be to Him in the heavens and on earth for all that He has created and decreed, and He is worthy of praise in all affairs.

{كِبْنَتِ اللَّهِ إِنَّ اللَّهَ عَيْبُ حُكْمِهِ مَثْلًَ مَعِينٍ إِنَّ اللَّهَ يَلْئِفُ وَلَا يَضِقُّ وَإِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ

{27. And if all the trees on the earth were pens and the sea, with seven seas behind it to add to it, yet the Words of Allah would not be exhausted. Verily, Allah is All-Mighty, All-Wise.}

{28. The creation of you all and the resurrection of you all are only as a single person. Verily, Allah is All-Hearer, All-Seer.}

The Words of Allah cannot be counted or exhausted

Allah tells us of His might, pride, majesty, beautiful Names and sublime attributes, and His perfect Words which no one can encompass. No human being knows their essence or nature, or how many they are. As the Leader of Mankind and Seal of the Messengers said:

{لَا أَعْمِلُ نَيَاةً عَلَيْكَ أَنتَ كَمَا أَنتَيْتَ عَلَى نَيَاةِكِ

{I cannot praise You enough; You are as You have praised yourself.}^{[1]}

Allah says:

And if all the trees on the earth were pens and the sea, with seven seas behind it to add to its, yet the Words of Allah would not be exhausted.

meaning, even if all the trees on earth were made into pens and the sea was made into ink, and topped up with seven more like it, and they were used to write the Words of Allah showing His might, attributes and majesty, the pens would break and the ink would run dry, even if more were brought. The number seven is used to indicate a large amount, it is not to be taken literally or to be understood as referring to the seven oceans of the world, as was suggested by those who took this idea from Israelite stories, which we neither believe nor reject. As Allah says elsewhere:

Say: “If the sea were ink for the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought like it for its aid.” (18:109).

The words do not mean merely another one, but another like it and another and another and another, etc., because there is no limit to the signs and Words of Allah.

Verily, Allah is All-Mighty, All-Wise.

means, He is All-Mighty and has subjugated all things to His will, so nothing can prevent what He wills, and none can oppose or put back His decision. He is All-Wise in His creation, commands, Words, actions, Laws and all His affairs.

The creation of you all and the resurrection of you all are only
as a single person. This means, His creation and resurrection of all of mankind on the Day of Resurrection is, in relation to His power, like the creation and resurrection of a single soul; all of this is easy for Him.

Verily, His command, when He intends a thing, is only that He says to it, “Be!” – and it is! (36:82)

And Our commandment is but one as the twinkling of an eye. (54:50).

This means He only has to command a thing once, and it will happen. There is no need for Him to repeat it or confirm it.

But it will be only a single Zajrah. When behold, they find themselves on the surface of the earth alive after their death. (79:13)

Verily, Allah is All-Hearer, All-Seeer. means, just as He hears all that they say, so He also sees all that they do, as if He is

hearing and seeing a single soul. His power over all of them is like His power over a single soul, Allah says:

(He is the Creator of you all and the Resurrection of you all are only as a single entity.)

(Give witness that there is no other God but Allah. The proofs of His existence are written in the heavens and the earth. By Allah, I will not take a partner.)

(29. See you not that Allah merges the night into the day, and merges the day into the night, and has subjected the sun and the moon, each running its course for a term appointed; and that Allah is All-Aware of what you do.)

(30. That is because Allah, He is the Truth, and that which they invoke besides Him is falsehood; and that Allah, He is the Most High, the Most Great.)

The Might and Power of Allah

Allah tells us that He

(By the sun in the heavens)  

(meaning, He takes from the night and adds to the day, so that the day becomes longer and the night shorter, which is what happens in summer when the days are longest; then the day starts to become shorter and the night longer, which is what happens in winter.

(And has subjected the sun and the moon, each running its course for a term appointed.)

It was said that this means, each runs within its set limits, or it means until the Day of Resurrection; both meanings are correct. The first view is supported by the Hadith of Abu Dharr, may Allah be pleased with him, in the Two Sahih, according to which the Messenger of Allah ﷺ said:

(If you hear a word, then what will you remember of the Sun?)}
«O Abu Dharr! Do you know where this sun goes?» I (Abu Dharr) said: “Allāh and His Messenger know best.” He said:

«إِنَّهَا تَزْهَبُ فَتَسَجُّدُ نَحْتَ الْمَرْصَعِ، ثُمَّ تَنْتَأْوِينَ رِبَابًا تُنْصُرُكُ الَّذِيٓ أَنْ تُقَالَ لَهَا: أَرْجِعِي مِنْ خِيْبَةٍ جَلْبَةٍ»

“It goes and prostrates beneath the Throne, then it seeks permission from its Lord, and soon it will be said: “Go back from whence you came.”»[1]

Ibn Abi Ḥātim recorded that Ibn ‘Abbās said, “The sun is like flowing water, running in its course in the sky during the day. When it sets, it travels in its course beneath the earth until it rises in the east.” He said, “The same is true in the case of the moon.” Its chain of narration is Sahīh.

«وَأَرْكَانَ اللَّهِ يَا بُيُوتِ الْحَيَةِ»

«(and that Allāh is All-Aware of what you do.)» This is like the Āyah,

«أَلْقَا الْبَيْنَ مَنْ يَفْتَرَى مَا فِي الْأَرْضِ وَالْأَهْوَاطِ»

«Know you not that Allāh knows all that is in the heaven and the earth?» (22:70).

The meaning is that Allāh is the Creator Who knows all things, as He says:

«اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ»

«It is Allāh Who has created seven heavens and of the earth the like thereof» (65:12).

«ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَلَنَّا مَعْلُوْمُ مِنْ دُونِ الْحَقِّ»

«That is because Allāh, He is the Truth, and that which they invoke besides Him is falsehood;»

means, He shows you His Signs so that you may know from them that He is the Truth, i.e., He truly exists and is truly divine, and that all else besides Him is falsehood. He has no need of anything else, but everything else is dependent on

[1] Al-Bukhārī no. 4803, Muslim no. 159.
Him, because everything in heaven and on earth is created by Him and is enslaved by Him; none of them could move even an atom’s weight except with His permission. If all the people of heaven and earth were to come together to create a fly, they would not be able to do so. Allâh says:

«That is because Allâh, He is the Truth, and that which they invoke besides Him is falsehood; and that Allâh, He is the Most High, the Most Great.»

meaning, He is the Most High and there is none higher than Him, and He is the Most Great Who is greater than everything. Everything is subjugated and insignificant in comparison to Him.

«لَا تُحَمِّلُوا عَلَيْنَا مَا لَنَا مِن ذَاكَرٍ ۖ إِنَّ فِي ذَلِكَ أَنَّهُ لِكَيْنَى سَكَبَّرُ ۖ وَإِذَا ذَهَبَتُوا مُخْتَلِفًۏا كَأَنَّ دُونَ عِنْدَهُمُ ۗ وَلَدَّ عَلَيْنَى أَحَدٌ مِّنَ الْأَرْبَعِ ۖ وَمَا بَشَّرْنَا بِهِمُّ إِلَّا عَلَىٰ سَكَبَّرٍ كَفُؤً.»

31. See you not that the ships sail through the sea by Allâh’s grace that He may show you of His signs? Verily, in this are signs for every patient, grateful (person).

32. And when waves cover them like shades, they invoke Allâh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in between. And Our Âyât are not denied except by every Khattâr Kafîr.

Allâh tells us that He is the One Who has subjugated the sea so that ships may sail on it by His command, i.e., by His grace and power. For if He did not give the water the strength to carry the ships, they would not sail. So He says:

«لَا تُحَمِّلُوا عَلَيْنَا مَا لَنَا مِن ذَاكَرٍ»

«that He may show you of His signs» meaning, by His power.

«إِنَّهُ مِنْ كَبَادِيكُمْ مَنْ صَبَّرَ مُسَكَّنَتَهُ»

«Verily, in this are signs for every patient, grateful.»

means, every person who bears difficulty with patience and
who gives thanks at times of ease. Then Allāh says:

«وَإِذَا غَطَّىَهُمُ الْبَرَّاءُ كَلَّفْلَ»

«And when waves cover them like shades,»

meaning, like mountains or clouds,

«وُفِّقْنَا لِلَّهِ مَنْ أَلْقَىَ الْأَبْوَابَ إِلَّا إِلَىَّ»

«they invoke Allāh, making their invocations for Him only.»

This is like the Āyah,

«وَإِذَا رَكَّزَ فِي الْقُلْبِ»

«And when harm touches you upon the sea, those that you call upon vanish from you except Him» (17:67).

«لَيْفَ إِلَّا رَبَّكَ فِي النَّاسِ»

«And when they embark on a ship...» (29:65)

Then Allāh says:

«فَلَنَّا نَجْنَسُهُمْ إِلَى الْأَحْيَاءِ فَتَفَصَّلْنَ»

«But when He brings them safe to land, there are among them those that stop in between.»

Mujāhid said, “This refers to the disbelievers – as if he interpreted the word Muqtasid to mean denier[11] as in the Āyah,

«فَلَنَّا نَجْنَسُهُمْ إِلَى الْأَحْيَاءِ إِلَّا هُمْ بَشَرَّؤُنَا»

«but when He brings them safely to land, behold, they give a share of their worship to others» (29:65).

«وَمَا يَجْعَلُ الْإِنسَانَ إِلَّا كَلِمَةً كَفُورًا»

«And Our Āyāt are not denied except by every Khattār Kafir.»

Khattār means one who betrays or stabs in the back. This was the view of Mujāhid, Al-Hasan, Qatādah and Mālik, narrating from Zayd bin Aslam.[2] This word describes a person who, whenever he makes a promise, breaks his promise, and it refers to the worst form of treachery.

Kafir means, one who denies blessings and does not give thanks for them, rather he forgets them and does not remember them.

33. O mankind! Have Taqwâ of your Lord, and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the promise of Allah is true, let not then this present life deceive you, nor let the chief deceiver deceive you about Allah.

The Command to fear Allah and remember the Day of Resurrection

Here Allah warns people about the Day of Resurrection, and commands them to fear Him and remember the Day of Resurrection when

(no father can avail aught for his son,) which means, even if he wanted to offer himself as a sacrifice for his son, it would not be accepted from him. The same will apply in the case of a son who wants to sacrifice himself for his father – it will not be accepted from him. Then Allah reminds them once again with the words:

(let not then this present life deceive you,) meaning, do not let your feelings of contentment with this life make you forget about the Hereafter.

(nor let the chief deceiver deceive you about Allah.) refers to the Shaytân. This was the view of Ibn `Abbâs, Mujâhid, Aḍ-Ḍâhâkâ and Qatâdah. The Shaytân makes

promises to them and arouses in them false desires, but there is no substance to them, as Allāh says:

\[
\text{He makes promises to them, and arouses in them false desires; and Shaytān's promises are nothing but deceptions. (4:120).}
\]

Wahb bin Munabbih said: 'Uzayr, peace be upon him, said: "When I saw the misfortune of my people, I felt very sad and distressed, and I could not sleep, so I prayed to my Lord and fasted, and I called upon Him weeping. There came to me an angel and I said to him: 'Tell me, will the souls of the righteous intercede for the wrongdoers, or the fathers for their sons?' He said: 'On the Day of Resurrection all matters will be settled, and Allāh’s dominion will be made manifest and no exceptions will be made. No one will speak on that Day except with the permission of the Most Merciful. No father will answer for his son, or any son for his father, or any man for his brother, or any servant for his master. No one will care about anybody except himself, or feel grief or compassion for anyone except himself. Everyone will be worried only about himself. No one will be asked about anybody else. Each person will be concerned only about himself, weeping for himself and carrying his own burden. No one will carry the burden of another.'" This was recorded by Ibn Abi Ḥātim.

\[
\text{34. Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knower, All-Aware.}
\]

The Knower of the Unseen is Allāh

These are the keys of the Unseen, whose knowledge Allāh alone has kept for Himself, and no one else knows them unless Allāh tells him about them. The knowledge of 'when the Hour will occur' is not known to any Prophet who was sent or any angel who is close to Allāh.
None can reveal its time but He (7:187).

Similarly, no one but Allâh knows when rain will fall, but when He issues the commands, the angels who are entrusted with the task of bringing rain know about it, as do those among His creation whom He wills should know. No one but He knows what is in the wombs of what He wants to create, but when He decrees whether it is to be male or female, and whether it is to be blessed or doomed, the angels who are entrusted with that know about it, as do those among His creation whom He wills should know. No one knows what he will earn tomorrow with regard to this world or the Hereafter.

(And no person knows in what land he will die.)

in his own land or elsewhere, in some other land. No one knows this. This Ayah is like the Ayah,

(And with Him are the keys of the Unseen, none knows them but He.) (6:59)

It was reported in the Sunnah that the above five things are called the Keys of the Unseen.

Imâm Aḥmad recorded that Buraydah said that he heard the Messenger of Allâh ﷺ say:

There are five things which no one knows except Allâh:
Verily, Allâh, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware.»[1]

The chain of narrators for this Hadith is Sahih, although they did not recorded it.

The Hadith of Ibn 'Umar

Imam Ahmad recorded that Ibn 'Umar said, "The Messenger of Allah said:

"The Keys of the Unseen are five, which no one knows except Allah: Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware."

This was recorded only by Al-Bukhari, which he narrated in the Book of the Rain Prayer in his Sahih. He also recorded it in his Tafsir with a different chain of narrators, stating that Abdullah bin Umar said, "The Prophet said:

"The Keys of the Unseen are five." Then he recited:

"Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs."

This too was recorded only by Al-Bukhari.

The Hadith of Abu Hurayrah

In his Tafsir of this Ayah, Al-Bukhari narrated from Abu Hurayrah, may Allah be pleased with him, that the Messenger of Allah was standing before the people one day when a

man came to him and said, 'O Messenger of Allah, what is Ímân?' He said:

"Ímân is to believe in Allah, His Angels, His Books, His Messengers and in the meeting with Him, and to believe in the Resurrection in the Hereafter."

He said: 'O Messenger of Allah, what is Islam?' He said:

"Islam is to worship Allah Alone and not associate anything in worship with Him, to establish regular prayer, to pay the obligatory Zakāh, and to fast in Ramadān."

He said, 'O Messenger of Allah, what is Ihsān?' He said:

"Ihsān is to worship Allah as if you see Him, and if you do not see Him, then He sees you."

He said, 'O Messenger of Allah, when will the Hour come?' He said:

"The one who is asked about it does not know more than the one who is asking, but I will tell you of some of its signs: when the servant woman gives birth to her mistress, that is one of its signs; when the barefoot and naked become leaders of the people, that is one of its signs. The timing of the Hour is one of the five things which no one knows except Allah: 'Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs....'"

Then the man went away, and the Prophet said,
«Bring him back to me.» They went to bring him back, but they could not find him. He said:

قدّما جَبَرِيلُ جَاءَ لِيَعْلَمُ النَّاسَ دَيَنَّهُم

«That was Jibrîl who came to teach the people their religion.»[1]

It was also recorded by Al-Bukhârî in the Book of Faith, and by Muslim with several chains of narration.[2] We have discussed this at the beginning of our commentary on Al-Bukhârî, where we mentioned at length some Ḥadîths narrated by the Commander of the faithful ‘Umar bin Al-Khaṭṭâb. These were recorded only by Muslim.

وَلَا تَدَّرِي مَنْ سَيُقَدَّرُ بَيْنَ يَ يَ نَ تَ مُرْتَن

(And no person knows in what land he will die.)

Qatâdah said, “There are some things which Allâh has kept to Himself, and they are not known to any angel who is close to Him or any Prophet who was sent by Him.

إِنَّ للهَ عَلَمَ غَيْبَ السَّاعَةُ

(Verily, Allâh, with Him is the knowledge of the Hour.)

No one among mankind knows when the Hour will come, in which year or month, or whether it will come at night or during the day.

وَيَبْتَغَ مَا فِي الأَيْعَامِ

(He sends down the rain,) and no one knows when rain will come, night or day.

وَيَعْلَمُ مَا فِي الأَرْحَامِ

(And knows that which is in the wombs.) No one knows what is in the wombs, male or female, red or black, or what it is.

وَزَمَّرْ مَا قَدَّرْتُ مَنْ قَدَّرَ ثَلَاثَةَ عَشَرَةَ

(No person knows what he will earn tomorrow,) whether it will be good or bad. You do not know, O son of Âdâm, when you will die. You might die tomorrow, you might

be stricken by calamity tomorrow.

«وَمَا تَدْرَىٰ لَنْ تَدِنَّ يَأُوُّلَ آيَةٍ تَمْرُوتُ»

«and no person knows in what land he will die.»

means, no person knows where his resting place will be, on the land or in the sea, on a plain or in the mountains.[1] It says in the Ḥadith:

إِذَا أُوْلِئَا اللَّهُ قُبْضَهُ عَلَىٰ أَرْضٍ يُجَلِّلُ لَهُ إِلَيْهَا حَاجَةً;

«If Allāh wants to take a person’s soul in a particular land, He will give him a reason to go there.»[2]

In Al-Mu’jam Al-Kabīr, Al-Ḥāfiẓ Abu Al-Qāsim Aṭ-Ṭabarānī recorded that Usāmah bin Zayd said, “The Messenger of Allāh ﷺ said:

«مَا جَعَلَ اللَّهُ مُيِّتًا عَلَيْهِ بِأَرْضٍ إِلَّا جَعَلَ فِيهَا حَاجَةً»

«Allāh does not will that a person should die in a certain land but He gives him a reason to go there.»[3]

This is the end of the Tafsīr of Sūrah Luqāmān. Praise be to Allāh, the Lord of the worlds. Sufficient for us is Allāh and He is the Best Disposer of affairs.

The Tafsīr of Sūrah
Alif Lām Mīm As-Sajdah
(Chapter - 32)
Which was revealed in Makkah

The Virtues of Sūrah Alif Lām Mīm As-Sajdah

In the Book of the Friday prayer, Al-Bukhāri recorded that Abu Hurayrah said, "The Prophet used to recite in Fajr on Fridays:

"Alif Lām Mīm. The revelation of...", As-Sajdah, and

"Has there not been over man..."Al-Insān (76)."[1] This was also recorded by Muslim.[2]

I mām A ḥ mād recorded that Jābir said, "The Prophet would never sleep until he recited:

\textit{Alif Lām Mīm. The revelation of…}, As-Sajdah, and

\textit{Blessed be He in Whose Hand is the dominion} Al-Mulk (67).\textsuperscript{[1]}

\textit{In the Name of Allāh, the Most Gracious, the Most Merciful.}

\textit{In the Name of Allāh, the Most Gracious, the Most Merciful.}

\textit{The revelation of the Book in which there is no doubt, is from the Lord of all that exists.}

\textit{Or say they: “He has fabricated it?” Nay, it is the truth from your Lord, so that you may warn a people to whom no Warner has come before you, in order that they may be guided.}

\textbf{The Qur‘ān is the Book of Allāh in which there is no Doubt}

We discussed the individual letters at the beginning of Sūrat Al-Baqarah, and there is no need to repeat it here.

\textit{The revelation of the Book in which there is no doubt,}

means, there is no doubt whatsoever that it has been revealed

\textit{from the Lord of all that exists.} Then Allāh tells us about the idolaters:

\textit{Or say they: “He has fabricated it?”: they say, he has fabricated it, i.e., he has made it up by himself.}

\textsuperscript{[1]} Ahmād 3:340.
"Nay, it is the truth from your Lord, so that you may warn a people to whom no Warner has come before you, in order that they may be guided."

means, in order that they may follow the truth.

"Allāh is He Who has created the heavens and the earth, and all that is between them in six Days. Then He Istāwā over the Throne. You have none, besides Him, as a protector or an intercessor. Will you not then remember?"

"He directs the command from the heavens to the earth; then it will go up to Him, in one Day, the space whereof is a thousand years of your reckoning."

"That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful."

Allāh is the Creator and Controller of the Universe

Allāh tells us that He is the Creator of all things. He created the heavens and earth and all that is between them in six days, then He rose over the Throne - we have already discussed this matter elsewhere.[1]

"You have none, besides Him, as a protector or an intercessor"

means, only He is the Sovereign Who is in control of all affairs, the Creator of all things, the Controller of all things, the One Who is able to do all things. There is no Creator besides Him, no intercessor except the one to whom He gives permission.

[1] See volume four, the Tafsīr of Sūrat Al-A‘rāf (7:54).
Will you not then remember? – this is addressed to those who worship others apart from Him and put their trust in others besides Him – exalted and sanctified and glorified be He above having any equal, partner, supporter, rival or peer, there is no God or Lord except Him.

(He directs the command from the heavens to the earth; then it will go up to Him,)

means, His command comes down from above the heavens to the furthest boundary of the seventh earth. This is like the Ayah,

(Allāh Who has created seven heavens and of the earth the like thereof. The command descends between them, (65:12)

Deeds are raised up to the place of recording above the lowest heaven. The distance between heaven and earth is the distance of five hundred years traveling, and the thickness of the heaven is the distance of five hundred years. Mujāhid, Qatādah and Aḍ-Ḍāḥakh said, “The distance covered by the angel when he descends or ascends is the distance of five hundred years, but he covers it in the blink of an eye.” Allāh says:

(in one Day, the measurement of which is a thousand years of your reckoning. That is He, the All-Knower of the unseen and the seen,)

meaning, He is controlling all these affairs. He sees all that His servants do, and all their deeds, major and minor, significant and insignificant, ascend to Him. He is the Almighty Who has subjugated all things to His control, and to Whom everybody submits, and He is Most Merciful to His believing servants. He is Almighty in His mercy and Most Merciful in His might. This is perfection: might combined with mercy and mercy combined with might, for He is Merciful without any hint of weakness.
7. Who made everything He has created good and He began the creation of man from clay.

8. Then He made his offspring from semen of despised water.

9. Then He fashioned him in due proportion, and breathed into him the soul; and He gave you hearing, sight and the sense of deduction. Little is the thanks you give!

The Creation of Man in Stages

Allāh tells us that He has created everything well and formed everything in a goodly fashion. Mālik said, narrating from Zayd bin Aslam:

﴿اَللَّهِ أَصَّسَ كُلَّ شَيْءٍ ﺑِالْخَلْقِ ﴾

﴿Who made everything He has created good﴾

means, “He created everything well and in a goodly fashion.” When Allāh mentions the creation of the heavens and the earth, He follows that by mentioning the creation of man. Allāh says:

﴿وَبَدَأَ خَلَقَ اﻟْآدَمَ مِنْ طَينٍ﴾

﴿and He began the creation of man from clay.﴾ meaning, He created the father of mankind, Ādam, from clay.

﴿فَخَطَّ جَمِيلٌ ﻣِنْ سَنَابِلِ ﻣِنْ مَأْوَاءِ ﺗَهْمِينٍ﴾

﴿Then He made his offspring from semen of despised water.﴾

means, they reproduce in this fashion, from a Nutfah which comes from the loins of men and from between the ribs of women.

﴿وَفَصَّلَ ﺷَرْيَاءَ﴾

﴿Then He fashioned him in due proportion.﴾

means, when He created Ādam from clay, He created him and gave him shape and made him upright.

﴿وَصَبَرَ ﻋَلَى ﺑُيُوْنِيهِ وَخَلَقَ لَكُمْ إِنَاءَ اﻟْآدَمَ وَإِنَاءَ اﻟْإِنْسَانِ﴾

﴿and breathed into him the soul; and He gave you hearing, sight and the sense of deduction.﴾

means, reason.
Little is the thanks you give! means, for these strengths with which Allāh has provided you; the one who is truly blessed is the one who uses them to worship and obey his Lord, may He be exalted and glorified.

10. And they say: “When we are lost in the earth, shall we indeed be created anew?” Nay, but they deny the meeting with their Lord!

11. Say: “The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord.”

Refutation of Those Who think the Resurrection is unlikely to happen

Allāh tells us how the idolators thought it unlikely that the resurrection would ever come to pass, and how they said:

When we are lost in the earth,

meaning, ‘when our bodies have been scattered and have disintegrated and dispersed in the earth,’

shall we indeed be created anew?

means, ‘after that, will we come back again?’ They thought it unlikely that this would happen, and in terms of their own feeble abilities it is indeed unlikely, but this is not the case with regard to the power of the One Who created them from nothing, Who when He wills a thing merely says to it, “Be!” and it is. Allāh says:

Nay, but they deny the meeting with their Lord! Then Allāh says:

Say: “The angel of death, who is set over you, will take your
T he a p p a r e n t meaning of this Āyah is that the angel of death is a specific personality among the angels, as is also apparent from the Hadith of Al-Barā’ which we quoted in (our Tafsīr of) Sūrah Ibrāhīm.\[1] In some reports he (the angel of death) is called ‘Izrā’īl, which is well known. This is the view of Qatādah and others. The angel of death has helpers.\[2]

It was reported in the Ḥadīth that his helpers draw out the soul from the rest of the body until it reaches the throat, then the angel of death takes it. Mujāhid said, “The earth is brought together for him and it is like a platter from which he takes whenever he wants.”\[3]

\[1\] See volume five, the Tafsīr of Sūrah Ibrāhīm (14:27).

\[2\] At-Ṭabari 20:175.

\[3\] At-Ṭabari 20:175.

\*Then you shall be brought to your Lord.*

means, on the Day when you are resurrected and brought forth from your graves to receive your reward or punishment.
12. And if you only could see when the criminals shall hang their heads before their Lord (saying): “Our Lord! We have now seen and heard, so send us back that we will do righteous good deeds. Verily, we now believe with certainty.”

13. And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect, that I will fill Hell with Jinn and mankind together.

14. Then taste because of your forgetting the meeting of this Day of yours. Surely, We too will forget you, so taste you the abiding torment for what you used to do.

The Bad State in which the Idolators will be on the Day of Resurrection

Allâh tells us the state of the idolators on the Day of Resurrection and what they will say when they see the Resurrection and are standing before Allâh – may He be glorified – humiliated and brought low, with their heads bowed, i.e., in shame. They will say:

"Our Lord! We have now seen and heard," meaning, ‘now we hear what You say and we will obey You.’ This is like the Ayah,

“How clearly will they see and hear, the Day when they will appear before Us!” (19:38).

And they will blame themselves when they enter the Fire, and will say:

“Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!” [67:10]

Similarly, here they are described as saying:
Our Lord! We have now seen and heard, so send us back to the world,

that we will do righteous good deeds. Verily, we now believe with certainty.

means, ‘now we are sure and we believe that Your promise is true and that the meeting with You is true.’ But the Lord, may He be exalted, knows that if He were to send them back to this world, they would behave as they did previously, and they would reject and disbelieve in the signs of Allah and would go against His Messengers, as He says:

If you could but see when they will be held over the (Hell) Fire! They will say: “Would that we were but sent back! Then we would not deny the Ayat of our Lord,” (6: 27)

And Allah says here:

And if We had willed, surely We would have given every person his guidance.

This is like the Ayah,

And had your Lord willed, those on earth would have believed, all of them together (10:99).

but the Word from Me took effect, that I will fill Hell with Jinn and mankind together.

i.e., from both classes, so their abode will be Hell and they will have no escape from it and no way out. We seek refuge with Allah and in His perfect Words from that.

Then taste because of your forgetting the meeting of this Day of yours.

means, it will be said to the people of Hell by way of rebuke:
‘taste this punishment because you denied it and believed that it would never happen; you tried to forget about it and acted as if you had forgotten it.’

\[\text{«إنّا نَسَكِرُ كَمَا نَسَكَرْتُ إِلَّا هَٰذَا.} \]

\[\text{«Surely, We too will forget you,» means, ‘We will deal with you as if We have forgotten you,’ but nothing escapes Allāh’s attention, and He makes the punishment fit the crime, as He says:} \]

\[\text{«هَٰذَا يَوْمُ الْقَيَمَةِ إِنَّنَا نَنْسَكُرْتُمْ.} \]

\[\text{«This Day We will forget you as you forgot the meeting of this Day of yours» (45:34).} \]

\[\text{«ذُوَافَا عَذَابُ الْخَلْقِ بِمَا كَانَ تَعْمَرُونَ.} \]

\[\text{«so taste you the abiding torment for what you used to do.»} \]

i.e., because of your disbelieve and rejection, as Allāh says in another Āyah:

\[\text{«لَا يُذْهَبْ عَنْهُ بُيُوتُهُ وَلَا شَأْنُهُ إِلَّا حِسَابَهُ وَسَمَّى مَعَهُ سَمَّى.} \]

\[\text{«Nothing cool shall they taste therein, nor any drink. Except Hamīm, and Ghassāq» until:} \]

\[\text{«فَقَلَّ نَزِيدُكُمْ إِلَّا عَذَابًا.} \]

\[\text{«No increase shall We give you, except in torment» (78:24-30).} \]

\[\text{«إِنَّا نَسَكِرُ كَمَا نَسَكَرْتُ إِلَّا هَٰذَا.} \]

\[\text{«Then who shall they thank for what they have been provided? Except Allāh, about Whom there is no equal.»} \]

\[\text{«فَإِنَّمَا يَتَّقُونَ إِبَانَ نَصُورَةِنَا.} \]

\[\text{15. Only those believe in Our Āyāt, who, when they are reminded of them, fall down prostrate, and glorify the praises of their Lord, and they are not proud.} \]

\[\text{16. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have bestowed on them.} \]

\[\text{17. No person knows what is kept hidden for them of delights of eyes as a reward for what they used to do.} \]
The State of the People of Faith and Their Reward

Allāh states:

\[
\text{إِنَّمَا يُؤْمِنُونَ بِيَدَيْنِيََّا}
\]

\(\text{Only those believe in Our Āyât,}\) means, who accept them as true,

\[
\text{الَّذِينَ إِذَا دَسَّجُوا بِهَا حَرَّمُوا سُجُدًا}
\]

\(\text{who, when they are reminded of them, fall down prostrate,}\) means, they listen to them and obey them in word and deed.

\[
\text{وَسَجَّنُوا يَهْدِدُونَ رَبِّيَّمَ وَهُمْ لَا يَسْتَكْبِرُونَ}
\]

\(\text{and glorify the praises of their Lord, and they are not proud.}\) means, they are not too proud to follow them and submit to them, unlike the ignorant among the rebellious disbelievers.

Allāh says:

\[
\text{إِنَّ أَلْلَٰهَ يُسَكِّنُونَ عَن يَدَيْنِي سَبِيلًا عَلَى جَهَنَّمَ دَارًا}
\]

\(\text{Verily, those who scorn My worship, they will surely enter Hell in humiliation!}\) (40:60).

Then Allāh says:

\[
\text{بَلْ أَنْجَقَ جِنُوبَهُمْ عَنِ الْمَسَاجِدِ}
\]

\(\text{Their sides forsake their beds,}\) meaning, they pray the voluntary night prayer and forego sleep and resting on a comfortable bed. Mujāhid and Al-Ḥasan said that the Āyah

\[
\text{بَلْ أَنْجَقَ جِنُوبَهُمْ عَنِ الْمَسَاجِدِ}
\]

\(\text{Their sides forsake their beds,}\) refers to voluntary night prayer.\(^{11}\) Ad-Ḍahāk said, “It refers to \textit{Salāt Al-‘Ishā’} in congregation and \textit{Salāt Al-Fajr} in congregation.

\[
\text{يَبْثَنُونَ رَبِّيَّمَ حَرَّمًا وَسَلَامًا}
\]

\(\text{to invoke their Lord in fear and hope,}\) means, in fear of His punishment and in hope of His reward.

\[
\text{وُسَمَّى رَبِّهِمْ مَبْعَثُهُ}
\]

\(\text{and they spend out of what We have bestowed on them.}\)

\(^{11}\) Aṭ-Ṭabarī 20:180.
means, they do both obligatory and supererogatory acts of worship. Their leader in this world and the Hereafter is the Messenger of Allâh ﷺ.

Imâm Ahmad recorded that Mu‘âdh bin Jabal said, “I was with the Messenger of Allâh ﷺ on a journey one morning, walking near him. I said, ‘O Prophet of Allâh, tell me of a deed that will grant me admittance to Paradise and keep me away from Hell.’ He said:

«You have asked about something great, and it is easy for the one for whom Allâh makes it easy. Worship Allâh and do not associate anything with Him, establish regular prayer, pay Zakâh, fast Ramadân and perform pilgrimage to the House.»

Then he said:

«Shall I not tell you of the gates of goodness? Fasting is a shield, charity wipes out sin, and the prayer of a man in the depths of the night.»

Then he recited:

«Their sides forsake their beds,»

«as a reward for what they used to do.»

Then he said:

«Shall I not tell you of the greatest of all things and its pillars and pinnacle?»

I said, ‘Of course, O Messenger of Allâh.’ He said:

«The greatest of all things is Islâm, its pillars are the prayers
and its pinnacle is Jihād for the sake of Allāh."

Then he said:

«Shall I not tell you the factor on which all of that depends?»

I said, ‘Of course, O Messenger of Allāh.’ He took hold of his tongue and said,

«Restrain this.» I said, ‘O Messenger of Allāh, will we be accountable for what we say?’ He said,

«May your mother be bereft of you, O Mu‘ādh! Will the people be thrown into Hell – (or he said) on their faces – except because of what their tongues say?»[1]

It was also recorded by At-Tirmidhi, An-Nasā‘i and Ibn Mājah in their Sunans. At-Tirmidhi said, “It is Ḥasan Ṣaḥīh.”[2]

«No person knows what is kept hidden for them of delights of eyes»

means, no one knows the vastness of what Allāh has concealed for them of everlasting joy in Paradise and delights such as no one has ever seen. Because they conceal their good deeds, Allāh conceals the reward for them, a fitting reward which will suit their deeds. Al-Ḥasan Al-Baṣrī said, “If people conceal their good deeds, Allāh will conceal for them what no eye has seen and what has never crossed the mind of man. It was recorded by Ibn Abī Ḥātim. Al-Bukhārī quoted the Āyah:

«No person knows what is kept hidden for them of delights of eyes»


Then he recorded that Abu Hurayrah, may Allâh be pleased with him, said that the Messenger of Allâh ﷺ said:

"Vâlâ Allah, nââlââ, aâzhâth li'mâdî-î sâliâîn mây lâ aâyn râ'ét, wâlâ 'âzân sû'mâth, wâlâ hâxâr 'ûlî qâbî 'aîrî.

"Allâh says: "I have prepared for My righteous servants what no eye has seen, no ear has heard, and it has never crossed the mind of man."

Abu Hurayrah said: "Recite, if you wish:

{No person knows

what is kept hidden for them of delights of eyes.} \(^{[1]}\)

It was also recorded by Muslim and At-Tirmidhi. At-Tirmidhi said, "It is Hasan Šâhîh.\(^{[2]}\)

In another version of Al-Bukhârî:

""and no body has ever even imagined of. All that is reserved, besides which, all that you have seen is nothing.""

It was also reported from Abu Hurayrah, may Allâh be pleased with him, that the Prophet ﷺ said:

\(^{[1]}\) Fath Al-Bâri 8:375.

\(^{[2]}\) Muslim 4:2174, Tuhfat Al-Ahwâdhi 9:56.
**Whoever enters Paradise, will enjoy a life of luxury and never feel deprivation, his clothes will never wear out, his youth will never fade. In Paradise there is what no eye has ever seen, no ear has ever heard, and has never crossed the mind of man.**

This was recorded by Muslim.\(^1\)

\(^{18}\) Is then he who is a believer like him who is rebellious? Not equal are they.

\(^{19}\) As for those who believe and do righteous good deeds, for them are Gardens of Abode as an entertainment for what they used to do.

\(^{20}\) And as for those who rebel, their abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny."

\(^{21}\) And verily, We will make them taste of the near lighter torment prior to the greater torment, in order that they may return.

\(^{22}\) And who does more wrong than he who is reminded of the Ayat of his Lord, then turns aside therefrom? Verily, We shall exact retribution from the criminals.

**The Believer and the Rebellious are not equal**

Allah tells us that in His justice and generosity, on the Day of Judgement He will not judge those who believed in His signs and followed His Messengers, in the same way as He will judge

\(^1\) At-Tabari 20:186, Muslim 4:2181.
those who rebelled, disobeyed Him and rejected the Messengers sent by Allah to them. This is like the Ayat:

وَمَا كَانَ حَبِيرًا أَجْنَابِي ۖ أَنْ يُعَلِّمُنَّهُ كَأَلْبَاهُنَّ مَاتِسًا وَمُثِلِّيًا ۖ الْمُكَلَّمِينَ سَوْاهُ ۛ ظَنَّهُمُّ

"Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make." (45:21),

اَنْ تَعْمَلُ الْأَلْبَاءَ مَا أَتىَ ۚ وَمُثِيلًا ۖ الْمُكَلَّمِينَ كَأَلْبَاءِنَّ فِي الأَرْضِ أَنْ تَعْمَلُ الْمُكَلَّمِينَ

"Shall We treat those who believe and do righteous good deeds as corruptors on earth? Or shall We treat those who have Taqwā as the wicked?" (38:28)

لا يَسْتَوِئُ أَصْبَحُ الْحَارُّ وَآصْبَحُ الْجَنَّةُ

"Not equal are the dwellers of the Fire and the dwellers of the Paradise..." (59:20).

Allah says:

فَلَمْ يُؤْمِنَا كَانَ كَأَيْمَا مَأْتِمَا لا يَسْتَوِئُ

"Is then he who is a believer like him who is a rebellious? Not equal are they."

i.e., before Allah on the Day of Resurrection. 'Atā’ bin Yasār, As-Suddī and others mentioned that this was revealed concerning 'Ali bin Abī Ṭālib and 'Uqbah bin Abī Mu'īt.[1]

Hence Allah has judged between them when He said:

فَأَنَا أَذْنَبُ مَا أَتَىَ ۚ وَمُثِيلًا ۖ الْمُكَلَّمِينَ

"As for those who believe and do righteous good deeds;" meaning, their hearts believed in the signs of Allah, and they did as the signs of Allah dictate, i.e. righteous good deeds.

فَلَهُمْ جَنَّتُ الْبَارِزِينَ

"for them are Gardens of Abode" i.e., in which there are dwellings

and houses and lofty apartments.

(as an entertainment) means, something to welcome and honor a guest,

(for what they used to do. And as for those who rebel,) means, those who disobeyed Allāh, their dwelling place will be the Fire, and every time they want to escape from it, they will be thrown back in, as Allāh says:

Every time they seek to get away therefrom, from anguish, they will be driven back therein (22:22).

Al-Fuḍayl bin ʻIyād said: "By Allāh, their hands will be tied, their feet will be chained, the flames will lift them up and the angels will strike them.

(and it will be said to them: “Taste you the torment of the Fire which you used to deny.”)

means, this will be said to them by way of rebuke and chastisement.

(And verily, We will make them taste of the near lighter torment prior to the greater torment.)

Ibn ʻAbbās said, “The near torment means diseases and problems in this world, and the things that happen to its people as a test from Allāh to His servants so that they will repent to Him.”[1] Something similar was also narrated from Ubayy bin Ka‘b, Abu Al-ʻĀliyah, Al-ʻHasan, Ibrāhīm An-Nakha‘ī, ʻAd-Ḍāḥkā, ‘Alqamah, ‘Aṭiyah, Mūjāhid, Qatādah, ʻAbd Al-Karīm Al-Jazārī and Khuṣayf.[2]

«And who does more wrong than he who is reminded of the Ḥyāt of his Lord, then turns aside therefrom?»

means, there is no one who does more wrong than the one whom Allāh reminds of His signs and explains them to him clearly, then after that he neglects and ignores them, and turns away from them, forgetting them as if he does not know them. Qatādah said: "Beware of turning away from the remembrance of Allāh, for whoever turns away from remembering Him will be the most misguided and the most in need, and the most guilty of sin." Allāh says, warning the one who does that:

إِنَّا مِنَ الْمُجَرَّمِينَ مُسَيِّبِونَ

«Verily, We shall exact retribution from the criminals.»

meaning, 'We shall avenge Ourselves on those who do that in the strongest possible terms.'

وَلَقَدْ مَنَاتَنا مُوسَى الْقُرْآنَ فَلَا تَمْكَنَّ فِيهِ مُشْهُدٌ وَخَلَقْنَا هُدًى لَّا إِلَـٰهَ إِلَّا نَعْمَـٰرُ أَسْلَمْنَا لَهُ مُهَادَنًا وَتَسْكُنَّ فِي ءَايَانِهِ بُفْرُوجًا إِنَّ رَبَّكَ مَّعَهُ فَمَنْ يُحَفَّظُ بِهِ فَتُحْفَظُ

«23. And indeed We gave Mūsā the Scripture. So, be not you in doubt of meeting him. And We made it a guide to the Children of Israel.»

«24. And We made from among them, leaders, giving guidance under Our command, when they were patient and used to believe with certainty in Our Ayāt.»

«25. Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.»

The Book of Mūsā and the Leadership of the Children of Israel

Allāh tells us that He gave the Book – the Tawrāh – to His servant and Messenger Mūsā, peace be upon him.

وَلَّا تَمْكَنَّ فِيهِ مُشْهُدٌ وَخَلَقْنَا هُدًى لَّا إِلَـٰهَ إِلَّا نَعْمَـٰرُ أَسْلَمْنَا لَهُ مُهَادَنًا وَتَسْكُنَّ فِي ءَايَانِهِ بُفْرُوجًا إِنَّ رَبَّكَ مَّعَهُ فَمَنْ يُحَفَّظُ بِهِ فَتُحْفَظُ

«So, be not you in doubt of meeting him.»

Qatādah said, “This refers to the Night of Isrā’,”[1] then he

narrated that Abu Al-ʿĀliyah Ar-Riyāḥi said, “The cousin of your Prophet, meaning Ibn ʿAbbās, told me that the Messenger of Allah ﷺ said:

أبى بث ليلة أسرى بي موسى بن عمران رجلا آدم طوالا جعزا كأنه من رجال
شونة، ورأيت عيسى رجلا مزروع الخلي إلى الحمرة واليضا، سبب الرأس،
وأتت مالكحاي بارد وذُجالاً

"On the night of Isrā', I saw Mūsā bin 'Imrān, a tall, brown-skinned man with curly hair, looking like the men of Shantā'ah; and I saw Isā, a man of medium stature and ruddy white skin, and with lank hair. And I saw Mālik the Keeper of Hell, and the Dajjāl."

Among the signs which Allah showed him were:

 فلا تكن في مرأب بين إبراهيم

"So, be not you in doubt of meeting him." i.e., he saw Mūsā and met with him on the Night of Isrā'".[1]

(And We made it) means, ‘the Book which We gave to him,’

(وَعَمَلْتُنَا مُوسَى الْكِتَابَ وَخَلَفْنَاهُ مُوسَى لِيَُنَذِّرَ نَاسٍ دَوُى وَسُكِيَّةً)

(And We gave Mūsā the Scripture and made it a guidance for the Children of Israel (saying): “Take none other than Me as Trustee.”) (17:2)

(وَعَمَلْنَا مِنْهُمْ لَمَّا يَبْدِعُونَ فَآمَنَا لَنا صَرِيفًا وَرَسِيَّلًا وَآمَنَّا بِالْأَيَّاتِ)

(And We made from among them, leaders, giving guidance under Our command, when they were patient and used to believe with certainty in Our Ayāt.)

means, because they were patient in adhering to the commands of Allah and avoiding what He prohibited, and they

believed in His Messengers and followed what they brought, there were among them leaders who guided others to the truth by the command of Allāh, calling for goodness, enjoining what is right and forbidding what is wrong. Then when they changed [the Words of Allāh], twisting and distorting them, they lost that position and their hearts became hard. They change the words from their places, so they do no righteous deeds and have no correct beliefs. Allāh says:

«And We made from among them (Children of Israel), leaders, giving guidance under Our command, when they were patient»

Qatādah and Sufyān said: “When they patiently shunned the temptations of this world.” This was also the view of Al-Ḥasan bin Ṣāliḥ. Sufyān said, “This is how these people were. A man cannot be an example to be followed unless he shuns the temptation of this world.” Allāh says:

«And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the prophethood; and provided them with good things, and preferred them above the nations. And We gave them clear proofs in matters.» (45:16-17).

And He says here:

«Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.»

meaning, with regard to beliefs and actions.

«26. Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then
Sūrah 32. As-Sajdah (26 - 27) (Part-21)  

Listen?

〈27. Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see?〉

Learning the Lessons of the Past

Allāh says: will these people who deny the Messengers not learn from the nations who came before them, whom Allāh destroyed for their rejection of His Messengers and their opposition to what the Messengers brought them of the straight path? No trace is left of them whatsoever.

〈هَلْ نَجِئُ بِنْتَهُمْ يَتَّبِعُونَ أَكْبَرَهُمْ أَوْ لَيْسَ لَهُمْ يَكْرَرُونَ〉

〈Can you find a single one of them or hear even a whisper of them?〉 (19:98). Allāh says:

〈فَبَيْنَيْنِ فِي سَكَرَكِمْ 〉

〈in whose dwellings they do walk about〉 meaning, these disbelievers walk about in the places where those disbelievers used to live, but they do not see any of those who used to live there, for they have gone –

〈كَانَ لَمْ يَقَطَّعْهَا يَدُهَا〉

〈As if they had never lived there〉 (11:68)

This is like the Āyāt:

〈فَذَٰلِكَ بَيْنَاهُمْ بِخَيْبَةٍ مَا طَلَّبَوُا〉

〈These are their houses in utter ruin, for they did wrong〉 (27:52).

〈فَكَانَ قُتُولَ تَرْكَيْهَا وَهَٰذَةَ طَائِلَةَٰ فَتَحَيْيَهَا عَلَى عُرُوْضِهَا وَبِبَيْنِهَا مَمْلَقَأً 〉

〈And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins, and (many) a deserted well and lofty castle! Have they not traveled through the land until:〉

〈وَلْكَنْ تَمَّ الْبُلُّ يَتَّبِعُ آثَرَهُمْ فِي الْمَدَٰنِ〉
but it is the hearts which are in the breasts that grow blind.\)
(22:45-46)

All\(\text{h}\) says here:

Verily, therein indeed are signs.\) meaning, in the fact that these people are gone and have been destroyed, and in what happened to them because they disbelieved the Messengers, and how those who believed in them were saved, there are many signs, proofs and important lessons.

Would they not then listen?\) means, to the stories of those who came before and what happened to them.

The Revival of the Earth with Water is Proof of the Resurrection to come

Have they not seen how We drive water to the dry land\)

Here All\(\text{h}\) explains His kindness and goodness towards them by His sending water to them, whether from the sky or from water flowing through the land, water carried by rivers down from the mountains to the lands that need it at particular times. All\(\text{h}\) says:

to the dry land\) which means the land where nothing grows, as in the \(\text{\textbf{\textit{\textbf{A}}}yah},\)

And verily, We shall make all that is on it a bare dry soil.\)
(18:8)

i.e., barren land where nothing grows. All\(\text{h}\) says here:

Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing
food for their cattle and themselves? Will they not then see?

This is like the Ayah,

«Then let man look at his food: We pour forth water in abundance.» (80:24-25).

Allāh says here:

«Will they not then see?»

28. They say: "When will this Fath be, if you are telling the truth?"

29. Say: "On the Day of Al-Fath, no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite."

30. So turn aside from them and await, verily, they (too) are awaiting.

How the Disbelievers sought to hasten on the Punishment, and what happened to Them

Allāh tells us how the disbelievers sought to hasten on the punishment, and to bring the wrath and vengeance of Allāh upon themselves, because they thought this punishment would never happen, and because of their disbelief and stubbornness.

They say: "When will this Fath be..." meaning, 'when will you prevail over us, O Muḥammad, since you claim that there will be a time when you will gain the upper hand over us and take your revenge on us, so when will that happen? All we see of you and your companions is that you are hiding, afraid and humiliated.' Allāh says:

Say: "On the Day of Al-Fath..." meaning, 'when the wrath
Almighty." So Al-Fatiha, the first page of the Quran, begins with the sentence: "In the name of God, the Most Gracious, the Most Merciful."

Almighty, he has invoked Allah to pass judgment..." (11:15)

And they sought Judgment and every dispute, arrogant... (34:26)

Judge between us with truth... (9:18)

Our Lord will assemble us all together, then He will... (26:118)

And: "Oh Prophet! So Allah (Judge) between me and them...

What is meant by Al-Fatiha here is Judgment, as in the Ahad: "It is not for the Prophet to accept their Islam, because Allah says: "Almighty" was the conqueror of Makkan, he would not have agreed to the conquest of Makkan, the Messenger of Allah, accepted the conquest of Makkan, the Messenger of Allah, accepted..."

(40:83-85)

They were glad with what they had of the knowledge... Then when their Messengers came to them with clear proofs, this is like the Ahad: "Believe! Nor will they be granted a respite..."

And punishment of Allah befall you in this world and the next;"
over those who disbelieved} (2:89)

“If you ask for a judgement, now has the judgement come unto you” (8:19).

Then Allâh says:

«So turn aside from them and await, verily, they (too) are awaiting.»

meaning, ‘turn away from these idolaters, and convey that which has been revealed to you from your Lord.’ This is like the Âyah,

«Follow what has been revealed to you from your Lord, there is no God but Him.» (6:106)

‘Wait until Allâh fulfills that which He has promised you, and grants you victory over those who oppose you, for He never breaks His promise.’

«verily, they (too) are awaiting.» means, ‘you are waiting, and they are waiting and plotting against you,’

«Or do they say: “A poet! We await for him some calamity by time!”» (52:30).

‘You will see the consequences of your patience towards them, and the fulfillment of the promise of your Lord in your victory over them, and they will see the consequences of their wait for something bad to befall you and your Companions, in that Allâh’s punishment will come upon them.’ Sufficient unto us is Allâh, and He is the Best Disposer of affairs.

This is the end of the Tafsîr of Sûrat As-Sajdah.
The Tafsir of Sūrat Al-ʾAḥzāb
(Chapter - 33)

Which was revealed in Al-Madinah

٤١٨

In the Name of Allah, the Most Gracious, the Most Merciful.

۱. O Prophet! Have Taqwā of Allah, and obey not the disbelievers and the hypocrites. Verily, Allah is Ever All-Knower, All-Wise.

۲. And follow that which is revealed to you from your Lord. Verily, Allah is Well-Acquainted with what you do.

۳. And put your trust in Allah, and sufficient is Allah as a Trustee.
The Command to defy the Disbelievers and Hypocrites by following the Revelation of Allāh and putting One’s Trust in Him

Here Allāh points out something lower by referring to something higher. When He commands His servant and Messenger to do this, He is also commanding those who are lower than him, and the command is addressed to them more so. Talq bin Ḥabīb said: “Taqwā means obeying Allāh in the light of the guidance of Allāh and in hope of earning the reward of Allāh, and refraining from disobeying Allāh in the light of the guidance of Allāh and fearing the punishment of Allāh.”

لَا تَعْلَمَ الْكَفِيرُونَ وَالْمُتَّشَرِّقُونَ

(and obey not the disbelievers and the hypocrites.)

means, do not listen to what they say and do not consult them.

إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

(Verily, Allāh is Ever All-Knower, All-Wise)

means, He is more deserving of your following His commandments and obeying Him, for He knows the consequences of all things and is Wise in all that He says and does. Allāh says:

وَاتَّبِعُوا مَا يُوْصِيَكُمْ إِلَيْكُمْ مِن رَبِّكُمْ

(And follow that which is revealed to you from your Lord.)

meaning, of the Qur’ān and Sunnah.

إِنَّ اللَّهَ كَانَ تَحْكِيمًا حَكِيمًا

(Verily, Allāh is Well-Acquainted with what you do.)

means, nothing at all is hidden from Him, and put your trust in Allāh, i.e., in all your affairs and situations.

دَكْفُنَّ يَدَكَّ وَكِيلًا

(and sufficient is Allāh as a Wakil.)

means, sufficient is He as a Trustee for the one who puts his trust in Him and turns to Him.
44. Allah has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers’ backs, your real mothers nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allah says the truth, and He guides to the way.

45. Call them by their fathers, that is more just with Allah. But if you know not their father’s, your brothers in faith and Mawālikum (your freed servants). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful.

Abolition of Adoption

Before Allah discusses ideas and theoretical matters, He gives tangible examples: one man cannot have two hearts in his body, and a man’s wife does not become his mother if he says the words of Zihār to her: “You are to me like the back of my mother.” By the same token, an adopted child does not become the son of the man who adopts him and calls him his son. Allah says:

«الله لم يجعل في جثة أحد من قلوبين لما جعل أن يصرح بهما أبا وأمي»

(Allah has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers’ backs, your real mothers...)

This is like the Ayah:

«فإن أنت تهتدوا إن الله وله النصر»

(They cannot be their mothers. None can be their mothers except those who gave them birth) (58:2).
nor has He made your adopted sons your real sons.

This was revealed concerning Zayd bin Ĥarîthah, may Allâh be pleased with him, the freed servant of the Prophet ﷺ. The Prophet ﷺ had adopted him before prophethood, and he was known as Zayd bin Muḥammad. Allâh wanted to put an end to this naming and attribution, as He said:

nor has He made your adopted sons your real sons.

This is similar to the Āyah later in this Sûrah:

Muḥammad is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything. (33:40).

And Allâh says here:

That is but your saying with your mouths, meaning, ‘your adoption of him is just words, and it does not mean that he is really your son,’ for he was created from the loins of another man, and a child cannot have two fathers just as a man cannot have two hearts in one body.

But Allâh says the truth, and He guides to the way.

Saʻîd bin Jubayr said:

But Allâh says the truth, means, justice. Qatâdah said:

and He guides to the way means, the straight path.

Imâm Aḥmad said that Ḥasan told them that Zuhayr told them from Qābûs, meaning Ibn Abi Zibyân, that his father told him: “I said to Ibn 'Abbâs, ‘Do you know the Āyah,
Allāh has not made for any man two hearts inside his body.

What does this mean? He said that the Messenger of Allāh ﷺ stood up one day to pray, and he trembled. The hypocrites who were praying with him said, ‘Do you not see that he has two hearts, one heart with you and another with them?’ Then Allāh revealed the words:

(There is not in the hearts of men two equal actions."

This was also narrated by At-Tirmidhi, who said, “It is a Hasan Ḥadīth”. It was also narrated by Ibn Jarīr and Ibn Abī Ḥātim from the Ḥadīth of Zuhayr.

An Adopted Child should be named after His Real Father

Call them (adopted sons) by their fathers, that is more just with Allāh.

This is a command which abrogates the state of affairs that existed at the beginning of Islām, when it was permitted to call adopted sons after the man who adopted them. Then Allāh commanded that they should be given back the names of their real fathers, and states that this was more fair and just. Al-Bukhāri (may Allāh have mercy on him) narrated that ‘Abdullāh bin ‘Umar said: “Zayd bin Ḥārithah, may Allāh be pleased with him, the freed servant of the Messenger of Allāh ﷺ, was always called Zayd bin Muḥammad, until (the words of the) Qur’ān were revealed:

Call them (adopted sons) by (the names of) their fathers, that is more just with Allāh.

[3] Ahmad, no. 2410 and At-Ṭabari 20:204. Most of the scholars of Ḥadīth consider the chain of narrators for this text to be defective.
This was also narrated by Muslim, At-Tirmidhi and An-Nasā’i.[1] They used to deal with them as sons in every respect, including being alone with them as Mahrams and so on. Hence Sahlah bint Suhayl, the wife of Abu Ḫudhayfah, may Allāh be pleased with them both, said: “O Messenger of Allāh! We used to call Sālim our son, but Allāh has revealed what He has revealed. He used to enter upon me, but I feel that Abu Ḫudhayfah does not like that. The Prophet ﷺ said:

أَرْضِعُهُ تَحْرُمَيْ عَلَيْهِ

★Breastfeed him and he will become your Mahram.★”[2]

Hence when this ruling was abrogated, Allāh made it permissible for a man to marry the ex-wife of his adopted son, and the Messenger of Allāh ﷺ married Zaynab bint Jaḥsh, the divorced wife of Zayd bin Ḥārithah, may Allāh be pleased with him, Allāh said:

لَا يَكُنَّ عَلَى الْمُؤْمِنِينَ حَجْرٌ فِي أَرْضِكَ أَعْمَلُونَهُمْ إِذَا فَضَا عَنْهُمْ يَكُونُ

★So that (in future) there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them★ (33:37).

And Allāh says in Āyāt At-Taḥrīm:

وَكُلُّ أَبْنَىَّ ابْنَاهُمْ أَلْوَانَ مِنْ أَلْوَانِ الْحَيَاةِ

★The wives of your sons from your own loins★ (4:23).

The wife of an adopted son is not included because he was not born from the man’s loins. A “foster” son through breastfeeding is the same as a son born from one’s own loins, from the point of view of Shari‘ah, because the Prophet ﷺ said in the Two Ṣaḥiḥs:

خَرَّمُوا مِنَ الرَّضَايَةِ مَا يَخْرُمُ مِنَ النَّسْبِ

★Suckling makes unlawful as lineage does.★”[3]

[2] Muslim 2:1076. The meaning, as An-Nawawi quoted from Qādī Ṭyāḍ, is that she was to express her milk, and he would drink it without having touched her.
As for calling a person "son" as an expression of honor and endearment, this is not what is forbidden in this Āyah, as is indicated by the report recorded by Imām Ahmad and the Sunan compilers - apart from At-Tirmidhi - from Ibn ʻAbbās, may Allāh be pleased with him, who said: "We young boys of Banu 'Abd Al-Mu'ttalib came to the Messenger of Allāh ﷺ at the Jamarāt; he slapped us on the thigh and said,

أَبَنِيَّ أَلَّا تَرْمَوْا الْجَمَّرَةَ حَتَّى تَنْظِلَنَّ النَّسَمَ" - [Imām Ahmad 1:234, Abu Dāwud 2:480, An-Nasā’ī 5:271, Ibn Mājah 2:1007]

"O my sons, do not stone the Jamarah until the sun has risen."

This was during the Farewell Pilgrimage in 10 AH.

Call them by their fathers. This is concerning Zayd bin Ḥārithah, may Allāh be pleased with him. He was killed in 8 AH at the battle of Mu'tah. In Šaḥīḥ Muslim it is reported that Anas bin Mālik, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ said:

أَبَنِيَّ أَلَّا تَرْمَوْا الْجَمَّرَةَ حَتَّى تَنْظِلَنَّ النَّسَمَ - [Imām Ahmad 1:234, Abu Dāwud 2:480, An-Nasā’ī 5:271, Ibn Mājah 2:1007]

"O my son," It was also reported by Abu Dāwud and At-Tirmidhi.

But if you know not their father's then they are your brothers in the religion and Mawālikum (your freed servants).

Here Allāh commands that adopted sons should be given back their fathers' names, if they are known; if they are not known, then they should be called brothers in faith or freed servants, to compensate for not knowing what their real lineage is.

When the Messenger of Allāh ﷺ left Makkah after performing his 'Umrah Al-Qadā', the daughter of Ḥāmzah, may Allah

[4] This was the 'Umrah performed by the Prophet ﷺ in the year following Al-Hudaybiyah (6 H) when he had been prevented from performing 'Umrah as he had intended.
be pleased with her, started following him, calling, “O uncle, O uncle!” ‘Ali took her and said to Fātimah, may Allāh be pleased with her, “Take care of your uncle’s daughter,” so she picked her up. ‘Ali, Zayd and Ja’far – may Allāh be pleased with them – disputed over of which of them was going to take care of her, and each of them gave his reasons. ‘Ali said, “I have more right, because she is the daughter of my paternal uncle.” Zayd said, “She is the daughter of my brother.” Ja’far bin Abi Ṭālib said: “She is the daughter of my paternal uncle and I am married to her maternal aunt – meaning Asmā’ bint ‘Umayr.” The Prophet ﷺ ruled that she should stay with her maternal aunt, and said:

«The maternal aunt has the same status as the mother.»

He ﷺ said to ‘Ali, may Allāh be pleased with him,

«أنتِ بني و أنا بنكِ»

«You belong to me and I belong to you.»

He ﷺ said to Ja’far, may Allāh be pleased with him,

«أشبهت خليفي و خليفي»

«You resemble me both in your looks and in your attitude.»

And he ﷺ said to Zayd, may Allāh be pleased with him,

«أنت أخونا ومولانا»

«You are our brother and our freed servant.»[1]

This Ḥadīth contains a number of rulings, the most important of which is that the Prophet ﷺ ruled according to the truth, and that he sought to appease all the disputing parties. His saying to Zayd, may Allāh be pleased with him,

«أنت أخونا ومولانا»

«You are our brother and our freed servant.» is as Allāh says in this Āyah:

Then Allah says:

«And there is no sin on you concerning that in which you made a mistake.»

meaning, if you call one of them after someone who is not in fact his father, by mistake, after trying your best to find out his parentage, then Allah will not attach any sin to this mistake. This is like the Ayah in which Allah commands His servants to say:

«Our Lord! Punish us not if we forget or fall into error» (2:286).

It was reported in Sahih Muslim that the Messenger of Allah said:

«Allah says, "Certainly I did (so)."»

In Sahih Al-Bukhari, it was recorded that ‘Amr bin Al-‘As, may Allah be pleased with him, said: “The Messenger of Allah said:

«If the judge makes Ijithad and reaches the right decision, he will have two rewards; if he makes Ijithad and reaches the wrong decision, he will have one reward.»

In another Hadith:

«Allah will forgive my Ummah for mistakes, forgetfulness and what they are forced to do.»

And Allah says here:

«And there is no sin on you concerning that in which you made a mistake.»

«And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allāh is Ever Oft-Forgiving, Most Merciful.»

meaning, the sin is on the person who deliberately does something wrong, as Allāh says elsewhere:

«لا يُؤْتِيُّكُمُ اللَّهُ فِي الْأَيَّاتِ مُؤَذِّنًا»

«Allāh will not call you to account for that which is unintentional in your oaths» (2:225).

Imām Ahmad narrated from Ibn ʿAbbās that ʿUmar said: “Allāh sent Muḥammad ﷺ with the Truth and revealed to him the Book. One of the things that was revealed in it was the Āyāh of stoning, so the Messenger of Allāh ﷺ stoned [adulterers] and we stoned [them] after he died.” Then he said, “We also used to recite, ‘Do not attribute yourselves to anyone other than your fathers, for this is disbelief, to attribute yourselves to anyone other than your fathers.’” The Messenger of Allāh ﷺ said:

«لا تَطْرُوسِيِّنَّ كَمَا أَطْرُوسُيِّنَّ ابْنَ مَرْيَمَ عَلَى الصَّلاةِ وَالسَّلَامِ، فَإِنَّمَا أَنَا عَبْدُ اللَّهِ»

«Do not exaggerate in praising me as ‘Īsā bin Maryam was praised upon him be peace and blessings. I am just a servant of Allāh. Say, “He is His servant and Messenger.”»

Or Maʿmar may have said:

«كَمَا أَطْرُوسُ اللَّهُ الْمُسَارِيِّ ابنَ مَرْيَمَ»

«As the Christians praised the son of Maryam.»[1]

This was also narrated in another Ḥadīth:

«ثَلَاثَةٌ فِي الْأَمْسِيَاتِ: الْقُحْرُ فِي النَّشْبِ، وَالْبَيِّنَةَ عَلَى النَّشْبِ، وَالْأَشْيَاقَةَ إِلَى النُّجُومِ»

«Three things that people do are parts of disbelief: slandering a person’s lineage, wailing over the dead and seeking rain by the stars.»[2]

6. The Prophet is closer to the believers than themselves, and his wives are their mothers. And blood relations among each other have closer personal ties in the decree of Allah than the believers and the Muhajirin, except that you do kindness to those brothers. This has been written in the Book.

Loyalty to the Prophet ﷺ; and his wives are Mothers of the Believers

Allah tells us how His Messenger ﷺ is merciful and sincere towards his Ummah, and how he is closer to them than they are to themselves. His judgement or ruling takes precedence over their own choices for themselves, as Allah says:

«فَرَاوَ دِرْكَ لاَ يُؤْتِئُوْنَكُمُ الْيَدَيْنِ يُجَابُوْنَكُمْ بِيَدَيْنِهِمْ﴾

«But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept with full submission.» (4:65)

In the Sahih it says:

وَاللَّهُ يُحِبُّكَ يِنْبَغِي لَهُ أَجْمَالُ أَحْدَثُكُمْ حَتَّى أَكُونَ أَحْبَبَ إِلَيْهِ مِنْ نَفْسِهِ وَمَايَا وَزَوْلِهِ

«By the One in Whose Hand is my soul, none of you truly believes until I am dearer to him than his own self, his wealth, his children and all the people.»[1]

It was also reported in the Sahih that 'Umar, may Allah be pleased with him, said: "O Messenger of Allah, by Allah, you are dearer to me than everything except myself." He ﷺ said,

«لَا إِلَّهَ إِلَّا أَنتَ أَعْفَرُ أَحْبَبُ إِلَيْكَ مِنْ نَفْسِكَ»

No, O 'Umar, not until I am dearer to you than yourself.

'Umar said: "O Messenger of Alläh, by Alläh, now you are dearer to me than everything, even myself." He said,

"Now, O 'Umar [you have got it right]."[1]

Alläh says in this Αyah:

(The Prophet is closer to the believers than themselves.)

Concerning this Αyah, Al-Bukhâri narrated from Abu Hurayrah, may Alläh be pleased with him, that the Prophet said:

There is no believer except I am the closest of all people to him in this world and in the Hereafter. Recite, if you wish: (The Prophet is closer to the believers than themselves.)

If any believer leaves behind any wealth, let his own relatives inherit it, but if he leaves behind any debt or orphans, bring them to me and I will take care of them.[2]

This was recorded only by Al-Bukhâri, and he also recorded it in the Book of Loans.[2]

(and his wives are their mothers.) means, they are unlawful for marriage. In terms of honor, respect and veneration, it is not permissible for them to be alone with them, and the prohibition of marriage to them does not extend to their daughters and sisters, according to scholarly consensus.

And blood relations among each other have closer personal ties in the decree of Allah than the believers and the Muhajirin.\footnote{Al-Bukhari nos. 2292, 4580, 6747.}

This is an abrogation of the rule that existed previously, whereby they could inherit from one another by virtue of the oath of brotherhood among them. Ibn ‘Abbás and others said: “A Muhājir would inherit from an Anṣārī even though they were not related by blood, because of the brotherhood established between them by the Messenger of Allah May Allah's Peace and Blessing be upon him.”

This was also stated by Sa‘īd bin Jubayr and others among scholars of the earlier and later generations.

except that you do kindness to those brothers.

means, the idea of inheriting from one another has gone, but there remains the duty to offer support and kindness, to uphold ties of brotherhood and to offer good advice.

This has been written in the Book. This ruling, which is that those who are blood relatives have closer personal ties to one
another, is a ruling which Allāh has decreed and which is written in the First Book which cannot be altered or changed. This is the view of Mujāhid and others. (This is the case) even though Allāh legislated something different at certain times, and there is wisdom behind this, for He knew that this would be abrogated and the original ruling that was instituted an eternity ago would prevail, and this is His universal and legislative decree. And Allāh knows best.

«7. And when We took from the Prophets their covenant, and from you, and from Nūh, Ibrāhīm, Mūsā, and 'Isā son of Maryam. We took from them a strong covenant.»

«8. That He may ask the truthful about their truth. And He has prepared for the disbelievers a painful torment.»

The Covenant of the Prophets

Allāh tells us about the five Mighty Messengers with strong resolve and the other Prophets, how He took a covenant from them to establish the religion of Allāh and convey His Message, and to cooperate and support one another, as Allāh says:

«9. And when Allāh took the covenant of the Prophets, saying: “Take whatever I gave you from the Book and Hikmah, and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him.” Allāh said: “Do you agree, and will you take up My covenant?” They said: “We agree.” He said: “Then bear witness; and I am with you among the witnesses.”» (3:81)

This covenant was taken from them after their missions started. Elsewhere in the Qur'ān, Allāh mentions five by name, and these are the Mighty Messengers with strong resolve. They are also mentioned by name in this Āyah and in the Āyah:
He (Allāh) has ordained for you the same religion which He ordained for Nūh, and that which We have revealed to you, and that which We ordained for Ibrāhīm, Mūsā and ‘Īsā saying you should establish religion and make no divisions in it. (42:13)

This is the covenant which Allāh took from them, as He says:

And when We took from the Prophets their covenant, and from you, and from Nūh, Ibrāhīm, Mūsā, and ‘Īsā son of Maryam.

This Āyah begins with the last Prophet, as a token of respect, may the blessings of Allāh be upon him, then the names of the other Prophets are given in order, may the blessings of Allāh be upon them.

Ibn ‘Abbās said: “The strong covenant is Al-‘Ahd (the covenant).”

That He may ask the truthful about their truth.

Mujāhid said: “This refers to, those who convey the Message from the Messengers.”

And He has prepared for the disbelievers i.e., among their nations,

a painful torment. i.e., agonizing.

We bear witness that the Messengers did indeed convey the Message of their Lord and advised their nations, and that they clearly showed them the truth in which there is no confusion, doubt or ambiguity, even though they were rejected by the ignorant, stubborn and rebellious wrongdoers. What the

Messengers brought is the truth, and whoever opposes them is misguided. As the people of Paradise will say:

«Indeed, the Messengers of our Lord did come with the truth.» (7:43)

9. O you who believe! Remember Allah's favor to you, when there came against you hosts, and We sent against them a wind and forces that you saw not. And Allah is Ever All-Seer of what you do.

10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allah.

The Campaign of the Confederates (Al-Ahzab)

Allah tells us of the blessings and favors He bestowed upon His believing servants when He diverted their enemies and defeated them in the year when they gathered together and plotted. That was the year of Al-Khandaq, in Shawwal of the year 5 AH according to the well-known correct view. Mūsā bin 'Uqbah and others said that it was in the year 4 AH. The reason why the Confederates came was that a group of the leaders of the Jews of Banu Naḍīr, whom the Messenger of Allah ﷺ had expelled from Al-Madīnah to Khaybar, including Sallām bin Abu Al-Ḥuqayq, Sallām bin Mishkam and Kinānah bin Ar-Rabi', went to Makkah where they met with the leaders of Quraysh and incited them to make war against the Prophet ﷺ. They promised that they would give them help and support, and Quraysh agreed to that. Then they went to the Ghaṭafān tribe with the same call, and they responded too. The Quraysh came out with their company of men from various tribes and their followers, under the leadership of Abu Sufyān Sakhr bin Ḥarb. The Ghaṭafān were led by 'Uayyannah bin Hiṣn bin Badr. In all they numbered nearly ten thousand.
When the Messenger of Allah ﷺ heard that they had set out, he commanded the Muslims to dig a ditch (Khandaq) around Al-Madinah from the east. This was on the advice of Salmān Al-Farisi, may Allah be pleased with him. So the Muslims did this, working hard, and the Messenger of Allah ﷺ worked with them, carrying earth away and digging, in the process of which there occurred many miracles and clear signs. The idolators came and made camp to the north of Al-Madīnah, near Uhud, and some of them camped on the high ground overlooking Al-Madinah, as Allah says:

\[
\text{إذ جاءوكم مين فوقكم ومن أسفل يتكلم}
\]

(When they came upon you from above you and from below you.)

The Messenger of Allah ﷺ came out with the believers, who numbered nearly three thousand, or it was said that they numbered seven hundred. They had their backs towards (the mountain of) Sal' and were facing the enemy, and the ditch, in which there was no water, was between the two groups, preventing the cavalry and infantry from reaching them. The women and children were in the strongholds of Al-Madīnah. Banu Qurayzah, who were a group among the Jews, had a fortress in the south-east of Al-Madinah, and they had made a treaty with the Prophet ﷺ and were under his protection. They numbered nearly eight hundred fighters. Ḥuyay bin Akhtab An-Naḍari went to them and kept trying to persuade them until they broke the treaty and went over to the side of the Confederates against the Messenger of Allah ﷺ. The crisis deepened and things got worse, as Allah says:

\[
\text{همالك أبلى النورين ونزلوا ورأوا سبيلها}
\]

(There, the believers were tried and shaken with a mighty shaking.) [33: 11]

They besieged the Prophet ﷺ and his Companions for almost a month, but they did not reach them and there was no fighting between them, except for when ‘Amr bin ‘Abd Wadd Al-‘Āmiri, who was one of the most famous and bravest horsemen of the Jāhiliyyah, came with some other horsemen, and crossed the ditch to the Muslim side. The Messenger of Allah ﷺ called for the Muslim cavalry, and it was said that no one came forward.
Then he called ‘Ali, may Allāh be pleased with him, who came forward and they fought in single combat until Ali, may Allāh be pleased with him, killed him, and this was a sign of imminent victory.

Then Allāh sent an intensely cold wind with strong gusts against the Confederates, and they were left with no tents or anything else; they could not light any fires or do anything, and so they departed, disappointed and defeated, as Allāh says:

«O you who believe! Remember Allāh’s favor to you, when there came against you hosts, and We sent against them a wind and forces»

Mujāhid said: “This was the easterly wind.” This view is supported by another Ḥadīth:

«I was given victory by the easterly wind, and ‘Ād were destroyed by the westerly wind.»

«(and forces that you saw not.)» This refers to the angels who shook them and cast fear and terror into their hearts. The chief of each tribe said, “O Banu so-and-so, to me!” So they gathered around him, and he said, “Let us save ourselves,” when Allāh cast fear and terror into their hearts.

In his Ṣaḥīḥ, Muslim recorded that Ibrāhīm At-Taymi said that his father said: “We were with Ḥudhayfah bin Al-Yamān, may Allāh be pleased with him, and a man said to him: ‘If I had met the Messenger of Allāh ﷺ I would have fought alongside him and I would have striven my utmost.’ Ḥudhayfah said to him: ‘Would you really have done that? I was present with the Messenger of Allāh ﷺ during (the campaign) against the Confederates on a very cold and windy night, and the Messenger of Allāh ﷺ said:

"Is there any man who will bring me news of the people? He will be with me on the Day of Resurrection."

None of us answered him, and he repeated it a second and a third time. Then he said:

"O Hudhayfah, get up and bring us news of the people."

When he called me by name, I had no choice but to get up. He said,

"Bring us news of the people, but do not alarm them."

So I went, walking as if I were walking among pigeons, until I came to them. I saw Abu Sufyān warming his back by the fire, and I put an arrow in my bow, wanting to shoot it at him, then I remembered what the Messenger of Allāh ﷺ said,

"Do not alarm them."

If I shot the arrow, I would have hit him. So I came back, again walking as if I were walking among pigeons, and I came to the Messenger of Allāh ﷺ. After my returning I began to feel very cold. I told the Messenger of Allāh ﷺ and he gave me to wear a spare cloak of his which he used to pray in. I slept until morning came, and when morning came, the Messenger of Allāh ﷺ said,

"Get up, O sleepy one!"

"When they came upon you from above you" refers to the Confederates,

"and from below you." We have already noted the report from Abu Ḥudhayfah that these were Banu Qurayzhah.

(and when the eyes grew wild and the hearts reached to the throats,
means, from intense fear and terror.

( and you were harboring doubts about Allāh. )

Ibn Jarīr said: “Some of those who were with the Messenger of Allāh ﷺ, had doubts and thought that the outcome would be against the believers, and that Allāh would allow that to happen.” Muḥammad bin Ishāq said concerning the Āyah:

( when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allāh. )

“The believers had all kinds of doubts, and hypocrisy emerged to such an extent that Muʿāṭṭib bin Qushayr, the brother of Banu ‘Amr bin ‘Awf said: ‘Muḥammad was promising us that we would win the treasure of Chosroes and Caesar, but one of us cannot even go and relieve himself.’”[1]

Al-Ḥasan said concerning the Āyah:

( and you were harboring doubts about Allāh. )

“There were different kinds of thoughts; the hypocrites thought that Muḥammad ﷺ and his Companions would be eliminated, while the believers were certain that what Allāh and His Messenger ﷺ promised was true, and that He would cause the religion to prevail even if the idolators hated it.”[2] Ibn Abī Ḥātim recorded that Abu Saʿīd, may Allāh be pleased with him, said: “On the day of Al-Khaṇḍaqq, we said: ‘O Messenger of Allāh, is there anything we should say, for our hearts have reached our throats?’ He ﷺ said:

ۚۡۜقُلُواَ الَّذِينَ آمَنُوا عَزِزًا وَآمِنًا رَعْوَاتًا

"Yes, say: O Allâh, cover our weak points and calm our fears." Then [Allâh] struck the faces of the enemy with the wind, and defeated them with the wind. This was also recorded by Imam Ahmad bin Hanbal from Abu 'Amir Al-'Aqadi.  

11. There, the believers were tried and shaken with a mighty shaking.  

12. And when the hypocrites and those in whose hearts is a disease said: "Allâh and His Messenger promised us nothing but delusion!"  

13. And when a party of them said: "O people of Yathrib! There is no postition for you. Therefore go back!" And a band of them ask for permission of the Prophet saying: "Truly, our homes lie open." And they lay not open. They but wished to flee.  

How the Believers were tested, and the Position of the Hypocrites during the Battle of Al-Khandaq  

Allâh tells us what happened when the Confederates surrounded Al-Madinah and the Muslims were besieged and found themselves in straitened circumstances, with the Messenger of Allâh in their midst. They were tried and tested, and were shaken with a mighty shaking. At this time hypocrisy emerged, and those in whose hearts was a disease spoke about what they really felt.  

And when the hypocrites and those in whose hearts is a disease said: "Allâh and His Messenger promised us nothing but delusion!"  

Their hypocrisy became apparent, while the one in whose heart was doubt became weak, and he expressed the ideas that were in his heart because of the weakness of his faith.

and the difficulty of the situation. And other people said, as Allâh tells us:

«And when a party of them said: “O people of Yathrib…”»

meaning Al-Madinah, as it was reported in the Sahîh:

أريت في السّماح دار هجركم، أرض بين خربتين، فذهبت وعلّي أنها هجر فإذا هي خرب

«I was shown in a dream the place to which you will migrate, a land between two lava fields. At first I thought it was Hajar, but it turned out to be Yathrib.»[1]

According to another narration:

«Al-Madinah.» It was said that the origin of its name Yathrib was that a man settled there from the people of Al-'Amâlîq whose name was Yathrib bin 'Ubayd bin Mahtâ'il bin ‘Awâš bin Amlâq bin Lâwudh bin Iram bin Sâm bin Nûh. This was the view of As-Suhayli. He said: “And it was narrated from some of them that he said, It is given eleven names in the Tawrâh: Al-Madinah, Tâbah, Tayyibah, Al-Miskinah, Al-Jâbirah, Al-Muhîbah, Al-Maâbûbah, Al-Qâsimah, Al-Majbûrah, Al-'Adhra' and Al-Marhûmah.”

«There is no position for you.» means, ‘here, with the Prophet ﷺ, you cannot stand guard;’

«Therefore go back.» means, ‘to your houses and dwellings’.

«And a band of them ask for permission of the Prophet» Al-'Awfî reported that Ibn 'Abbâs, may Allâh be pleased with him said, “These were Banu Hârithah, who said, ‘We fear for our homes, that they may be robbed.”[2] This was also stated

by others. Ibn Ishāq mentioned that the one who said this was ‘Awṣ bin Qayṣ.[1] They were using as an excuse to go back to their houses the claim that they were lying open and had nothing to protect them from the enemy, so they were afraid for their homes. But Allāh said:

«And they lay not open,» meaning, it is not as they claim.

«They but wished to flee,» means, they wanted to run away from the battlefield.

«14. And if the enemy had entered from all sides, and they had been exhorted to Al-Fitnūrah, they would surely have committed it and would have hesitated thereupon but little.»

«15. And indeed they had already made a covenant with Allāh

not to turn their backs, and a covenant with Allāh must be answered for.

(16. Say: "Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!"

(17. Say: "Who is he who can protect you from Allāh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allāh, for themselves any protector or any helper.

Allāh tells us about those who said:

"Truly, our homes lie open." And they lay not open. They but wished to flee.

If the enemy had entered upon them from every side of Al-Madīnah and from every direction, then demanded that they become disbelievers, they would have promptly done so. They would not have adhered to their faith or remained steadfast in it if they were faced with the slightest fear. This is how it was interpreted by Qatādah, ‘Abdur-Rahmān bin Zayd and Ibn Jarīr.11 This is a condemnation of them in the clearest terms. Then Allāh reminds them of the promise they had made to Him before this fear struck them, that they would not turn their backs or flee from the battlefield.

(and a covenant with Allāh must be answered for.)

means, Allāh will inevitably ask them about that covenant. Then Allāh tells them that fleeing from battle will not delay their appointed demise or make their lives any longer; on the contrary, it may be the cause of their being taken sooner, and in a sudden manner. Allāh says:

(and then you will enjoy no more than a little while!)

meaning, 'after you run away and flee from battle.'

Say: “Short is the enjoyment of this world. The Hereafter is better for him who have Taqwā.” (4:77).

Then Allah says:

«سل عن دا الہی بعزیزٰ میں اللہ ہی اگر اپنے سوہا اور اگر ہم رحمت نہیں دویں اللہ وکیا وہ نمیں»

“Who is he who can protect you from Allah if He intends to harm you, or intends mercy on you?” And they will not find, besides Allah, for themselves any protector or any helper.

meaning, they have no one else except Allah to respond to their cries.

«قد ہیں علیمہ المیتیبہ یکّہ آنیبیہ لمرہبہہ ہم میں اینہا وہ نہیں ہیں اللہ وکیا وہ نمیں»

“18. Allah already knows those among you who keep back (men) from fighting (in Allah’s cause), and those who say to their brethren, “Come here towards us,” while they come not to the battle except a little.”

«19. Being miserly towards you. Then when fear comes, you will see them looking to you, their eyes revolving like one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards good. Such have not believed. Therefore, Allah makes their deeds fruitless and that is ever easy for Allah.”

Allah tells us that His knowledge encompasses those who sought to tell others not to go out and who said to their brethren, meaning their companions, friend and acquaintances,

«آاستہ»

“Come here towards us,” meaning, come to where we are in the shade and enjoying fruits. But in spite of that,
they come not to the battle except a little, being miserly towards you.

i.e., 'they are mean and have no love or mercy towards you.'

As-Suddî said:

\begin{quote}
Being miserly towards you.\end{quote}

\begin{quote}
Then when fear comes, you will see them looking to you, their eyes revolving like one over whom hovers death;\end{quote}

means, because of the intensity of their fear and terror; this is how afraid these cowards are of fighting.

\begin{quote}
but when the fear departs, they will smite you with sharp tongues.\end{quote}

means, when security is restored, they will speak eloquently and nicely, claiming that they were the bravest and most chivalrous of men, but they are lying. Ibn ‘Abbâs, may Allâh be pleased with him, said:

\begin{quote}
\end{quote}

\begin{quote}
they will smite you\end{quote} means, "they will start to talk about you."\footnote{At-Tabari 20:232.}

\begin{quote}
Qatâdah said: "But when it comes to the booty, the most miserly of people and the worst to have to share the booty with are those who say, 'Give us, give us, we were there with you,' but during battle they were the most cowardly and the most likely to fail to support the truth."\footnote{At-Tabari 20:232.} They are miserly towards good, meaning that there is no goodness in them, for they have combined cowardice with lies and little good. Allâh says:

\begin{quote}
Such have not believed. Therefore Allâh makes their deeds fruitless and that is ever easy for Allâh.\end{quote}
20. They think that the Confederates have not yet withdrawn; and if the Confederates should come, they would wish they were in the deserts among the bedouins, seeking news about you; and if they were to be among you, they would not fight but little.

This is another aspect of their abhorrent attribute of cowardice and fear:

They think that the Confederates have not yet withdrawn; and that they are still close by and will return.

and if the Confederates should come, they would wish they were in the deserts among the bedouins, seeking news about you;

means, ‘if the Confederates should come back, they hope that they will not be present with you in Al-Madinah, but that they will be in the desert, asking about news of you and what happened to you with your enemy.’

and if they were to be among you, they would not fight but little.

means, ‘if they are among you, they will not fight alongside you very much,’ because they are so cowardly and weak, and have so little faith, but Allâh knows best about them.

21. Indeed in the Messenger of Allâh you have a good example to follow for him who hopes in Allâh and the Last Day, and remembers Allâh much.
22. And when the believers saw the Confederates, they said:
“This is what Allâh and His Messenger had promised us; and
Allâh and His Messenger had spoken the truth.” And it only
added to their faith and to their submissiveness.

The Command to follow the Messenger

This Āyah is an important principle, to follow the Messenger of
Allâh in all his words, and deeds, etc. Hence Allâh commanded the people to take the Prophet as an example
on the day of Al-Ahzâb, with regard to patience, guarding,
striving and waiting for Allâh to provide the way out; may the
peace and blessings of Allâh be upon him forever, until the
Day of Judgement. Allâh says to those who were anxious and
impatient and were shaken by feelings of panic on the day of
Al-Ahzâb:

(Indeed in the Messenger of Allâh you have a good example to follow)

meaning, ‘why do you not take him as an example and
follow his lead?’ Allâh says:

(for him who hopes in Allâh and the Last Day, and remembers
Allâh much.)

The Attitude of the Believers towards the Confederates

Then Allâh tells us about His believing servants who believed
Allâh’s promise to them and how He will make the
consequences good for them in this world and in the
Hereafter. He says:

(And when the believers saw the Confederates, they said: “This
is what Allâh and His Messenger had promised us; and Allâh
and His Messenger had spoken the truth.”)

Ibn ‘Abbás, may Allâh be pleased with him, and Qatâdah said:
“They mean what Allâh said in Sûrat Al-Baqarah:
Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allah?" Yes! Certainly, the help of Allah is near!" (2:214) [1]

meaning, 'this is the trial and test that Allah and His Messenger promised us would be followed by the help and victory of Allah that is near.' Allah says:

{Wassalamu Allahu 'Alayhi}

{And Allah and His Messenger had spoken the truth.}

{WaSTAADIimu ALI 'Imana wa RasüAla}

{And it only added to their faith and to their submissiveness.}

This indicates that faith can increase and strengthen in accordance with people's circumstances, as the majority of scholars stated: faith can increase and decrease. We have stated this at the beginning of our commentary on Al-Bukhari,

praise be to Allah.

(And it only added) means, at that time of stress and difficulty

(to their faith) in Allah,

(and to their submissiveness.) means their submission to His commands and their obedience to His Messenger ﷺ.

(23. Among the believers are men who have been true to their covenant with Allah; of them some have fulfilled their Nahbah; and some of them are still waiting, but they have never changed in the least.)

(24. That Allah may reward the men of truth for their truth, and punish the hypocrites, if He wills, or accept their repentance by turning to them. Verily, Allah is Oft-Forgiving, Most Merciful.)

Praise for the Believers' Attitude, and leaving the ultimate Fate of the Hypocrites to Allah

When Allah mentions how the hypocrites broke their promise to Him that they would not turn their backs, He describes the believers as firmly adhering to their covenant and their promise:

([[they] have been true to their covenant with Allah; of them some have fulfilled their Nahbah;]]

Some of them said: “Met their appointed time (i.e., death).” Al-Bukhâri said, “Their covenant, and refers back to the beginning of the Ayah.”[1]

means, they have never changed or broken their covenant with Allah.

Al-Bukhāri recorded that Zayd bin Thābit said: "When we wrote down the Muḥaf, an Āyah from Sūrat Al-Ahzāb was missing, which I used to hear the Messenger of Allah reciting. I did not find it with anyone except Khuzaymah bin Thābit Al-Anṣārī, may Allah be pleased with him, whose testimony the Messenger of Allah counted as equal to that of two other men. (The Āyah in question was:)

(َُّمَ بن النَّمْئِينَ رَبَّاكَ سَمِّفْنا مَا عَهْدَنَا اللَّهُ عَهْدِكَ)

(Among the believers are men who have been true to their covenant with Allah.)"[1]

This was recorded by Al-Bukhāri but not by Muslim. It was also recorded by Aḥmad in his Musnad, and by At-Tirmidhi and An-Nasā’ī in the chapters on Tafsīr in their Sunans. At-Tirmidhi said, "Hasan Šaḥīḥ."[2]

Al-Bukhāri also recorded that Anas bin Mālik, may Allah be pleased with him, said: "We think that this Āyah was revealed concerning Anas bin An-Nadr, may Allah be pleased with him:"

(َِبُن الَّذِينَ يُبَيِّنُونَ صِنْفًا مَا عَهْدَنَا اللَّهُ عَهْدِكَ)

(Among the believers are men who have been true to their covenant with Allah.)"[3]

This was reported only by Al-Bukhāri, but there are corroborating reports with other chains of narration. Imam Aḥmad recorded that Anas said: "My paternal uncle Anas bin Al-Nadr, may Allah be pleased with him, after whom I was named, was not present with this Messenger of Allah at Badr, and this distressed him. He said: The first battle at

which the Messenger of Allāh ﷺ was present, and I was absent; if Allāh shows me another battle with the Messenger of Allāh ﷺ, Allāh will see what I will do!' He did not want to say more than that. He was present with the Messenger of Allāh ﷺ at Uḥud, where he met Sa'd bin Mu‘ādh, may Allāh be pleased with him. Anas, may Allāh be pleased with him, said to him, ‘O Abu ‘Amr! Where are you going?’ He replied, ‘I long for the fragrance of Paradise and I have found it near the mountain of Uḥud.’ He fought them until he was killed, may Allāh be pleased with him. Eighty-odd stab wounds and spear wounds were found on his body, and his sister, my paternal aunt Ar-Rabayyi' bint Al-Naḍr said, ‘I only recognized my brother by his fingertips.’ Then this Āyah was revealed:

\[
\text{Among the believers are men who have been true to their covenant with Allāh; of them some have fulfilled their Naḥbah; and some of them are still waiting, but they have never changed in the least.}
\]

They used to think that it had been revealed concerning him and his companions, may Allāh be pleased with them.”\[1\]

This was also recorded by Muslim, At-Tirmidhi and An-Nasā’i.\[2\]

Ibn Jarir narrated that Mūsā bin Ṭalḥah said: “Mu‘āwiyyah bin Abi Sufyān, may Allāh be pleased with him, stood up and said, I heard the Messenger of Allāh ﷺ say:

\[
\text{Ţalḥah is one of those who have fulfilled their Naḥbah.}
\]

Mujāhid said concerning the Āyah:

\[
\text{of them some have fulfilled their Naḥbah.}
\]

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\[1\] Ahmad 3:194


\[3\] At-Tirmidhi no. 3432, 3433.
"Their covenant,

\[\text{وَمُنِّظَرُ مِنْ نَفْسِهِمُّ} \]

\(\text{and some of them are still waiting\)}\) they are waiting for battle so that they can do well."\(^{[1]}\) Al-Hasan said:

\[\text{وَقَرَطْنِمُّ مِنْ فَضْلِهِمْ} \]

\(\text{of them some have fulfilled their Nahbah;}\) "They died true to their covenant and loyal, and some are still waiting to die in a similar manner, and some of them have never changed in the least."\(^{[2]}\) This was also the view of Qatādah and Ibn Zayd. Some of them said that the word \text{Nahbah} means a vow.

\[\text{وَمَا بَدَأْتُ نَادِبَا} \]

\(\text{but they have never changed in the least.}\)

means, they never changed their covenant or were disloyal or committed treachery, but they persisted in what they had promised and did not break their vow, unlike the hypocrites who said:

\[\text{إِنَّ بَيْنَنَا عَرُورَةً وَمَا هِيَ بَعْدُ إِنْ بَدَأْتُ نَادِبَا إِلَّا نَارَ} \]

\(\text{"Truly, our homes lie open." And they lay not open. They but wished to flee.\)}\) \(^{[33:13]}\)

\[\text{وَلَقَدْ كَانُوا عَطْهُوا أَنْفُسَهُمْ مِنْ قَبْلِ لا يُؤْتَى النَّارُ} \]

\(\text{And indeed they had already made a covenant with Allāh not to turn their backs.\)}\) \(^{[33:15]}\)

\[\text{يَحْبُرِيُّ أَنَّهُ الْمَلَكُ الْمَلِكُ يُخْلِفُهُمْ وَيَنْفَعُ الْمُتِّقُونَ إِنْ سَأَلَهُمْ أَوَّلَ يَوْمٍ عَلَيْهِمْ} \]

\(\text{That Allāh may reward the men of truth for their truth, and punish the hypocrites, if He wills, or accept their repentance by turning to them.}\)

Allāh tests His servants with fear and shaking so as to tell the evil from the good, as each will be known by his deeds. Although Allāh knows what the outcome will be before anything happens, still He does not punish anyone on the

\(^{[1]}\) At-Ṭabari 20:238.

\(^{[2]}\) At-Ṭabari 20:239.
basis of His knowledge until they actually do what He knows they will do. As Allâh says:

«وَتَسْتَعْلِمُونَ حَتَّى نَحْدِدِ الْمُكَامَاتِ مَلْكَ وَالْعَدُوْنِ وَنَزَالُ لَمْ يَكْفُكَ»

«And surely, We shall try you till We test those who strive hard and patient, and We shall test your facts.» (47:31).

This refers to knowing something after it happens, even though Allâh knows it before it comes to pass. Allâh says:

نَّا كَانَ اللهُ يَبْعِثُ الْمُتَّقِينَ عَلَى مَا أَنْبِثَ عَلَى هُنَّ يُبِيرُ الْمَفَاتِيحَ مِنَ الْكَبِيرِ وَمَا كَانَ اللهُ يَبْعِثُ عَلَى الْكَبِيرِ

«Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allâh disclose to you the secrets of the Unseen» (3:179).

Allâh says here:

لَيْجَرَى اللهُ الْمُتَّقِينَ يَصِيرُهُمُ الْقَدَرَ

«That Allâh may reward the men of truth for their truth,»

meaning, for their patience in adhering to the covenant they had made with Allâh and keeping their promise.

وُعِيدُ الْمُتَّقِينَ

«and punish the hypocrites,» who are the ones who broke the covenant and went against the commands of Allâh, for which they deserve to be punished, but they are subject to His will in this world. If He wills, He will leave them as they are until they meet Him [in the Hereafter], when He will punish them, or if He wills, He will guide them to give up their hypocrisy and to believe and do righteous deeds after they had been wrongdoers and sinners. Since His mercy and kindness towards His creation prevail over His wrath, He says:

إِنَّ اللهَ كانَ عَفَّوًا رَحِيمًا

«Verily, Allâh is Oft-Forgiving, Most Merciful.»

خَلَسَ اللَّهُ اللَّهَ كُلَّمَا يَبْعِثُهُمُ لَتَنْبَغِي خَيْرًا وَكَانَ اللهُ الْمُتَّقِينَ أَلْفَادًا وَكَانَ اللهُ قُوِيًا

«25. And Allâh drove back those who disbelieved in their rage:
they gained no advantage. Allāh sufficed for the believers in the fighting. And Allāh is Ever All-Strong, All-Mighty.

Allāh drove back the Confederates disappointed and lost

Allāh tells us how he drove the Confederates away from Al-Madīnah by sending against them a wind and troops of angels. If Allāh had not made his Messenger ﷺ a Mercy to the Worlds, this wind would have been more severe than the barren wind which He sent against ‘Ād, but Allāh says:

\[
\text{وَمَا سَكَّانَتْ أَنُّهُ إِلَّا رَأْتُ فِي نَفْسِهِ.}
\]

\(\text{And Allāh would not punish them while you are amongst them}\) (8:33).

So, Allāh sent them a wind which dispersed them after they had gathered on the basis of their whims. They were a mixture of tribes and parties with a variety of opinions, so it was befitting that a wind should be sent against them that would scatter them and break up their gathering, driving them back disappointed and lost in their hatred and enmity. They did not achieve any worldly good such as the victory and booty that they had hoped for, nor did they achieve any good in the Hereafter, because of their sin of declaring enmity against the Messenger ﷺ and seeking to kill him and destroy his army. Whoever wants and seriously intends to do a thing is the same as one who actually does it.

\[
\text{وَكَيْفَ خَلَقَ الْمُؤْمِنِينَ الْيَتَّالِهَ.}
\]

\(\text{Allāh sufficed for the believers in the fighting.}\)

means, they did not have to fight them in order to expel them from their land, but Allāh Alone sufficed them and helped His servant and granted victory to His troops. Hence the Messenger of Allāh ﷺ used to say,

\[
\text{لا إِلَهَ إِلَّا اللَّهُ وَحَدَّهُ، وَنَصَرَ عَبْدَهُ وَأَعَزَّ جَنَّهُ، وَهَزَمَ الأَخْزَابَ وَحَدَّهُ، فَلا شَيْءَ بَعَدُهَا}
\]

\(\text{None has the right to be worshipped but Allāh, Alone, He was true to His promise, and He helped His servant, and He gave might to His soldiers and defeated the Confederates alone and there is nothing after Him.}\)
This was reported from a Ḥadīth of Abu Hurayrah, may Allāh be pleased with him.\footnote{Fath Al-Bāri 7:469, Muslim 3:2089.} In the Two Ṣaḥīḥs it was recorded that ‘Abdullāh bin Abī ‘Awfā, may Allāh be pleased with him, said: “The Messenger of Allāh ﷺ invoked Allāh against the Confederates and said:

"O Allāh, Who revealed the Book and is swift in bringing to account, defeat the Confederates, O Allāh defeat them.\footnote{Fath Al-Bāri 7:469, Muslim 3:1363.}"

"Allāh sufficed for the believers in the fighting."

This Āyah indicates that there would be a cessation of war between them and Quraysh; after this, the idolators did not attack the Muslims, on the contrary, the Muslims attacked them in their own land.

Imām Aḥmad recorded that Sulaymān bin Ṣurad, may Allāh be pleased with him, said: “On the day of Al-Aḥzāb, the Messenger of Allāh ﷺ said:

"Now we will attack them and they will not attack us.\footnote{Aḥmad 4:162.}"

This was also recorded by Al-Bukhārī in his Ṣaḥīḥ.\footnote{Fath Al-Bāri 7:467.}

"And Allāh is Ever All-Strong, All-Mighty." means, by His power and might He drove them back disappointed and lost, and they did not achieve anything, and Allāh granted victory to Islām and its followers, and fulfilled His promise and helped His servant and Messenger; to Him be blessings and praise.
26. And those of the People of the Scripture who backed them, Allāh brought them down from their forts and cast terror into their hearts; a group you killed, and a group you made captives.

27. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden. And Allāh is able to do all things.

The Campaign against Banu Qurayzhah

We have already noted that when the Confederates came and camped outside Al-Madinah, Banu Qurayzhah broke the covenant that existed between them and the Messenger of Allāh ﷺ. This happened by the agency of Ḥuyay bin Akhtab An-Nadari, may Allāh curse him, who entered their stronghold and would not leave their leader, Ka'b bin Asad, alone until he agreed to break the covenant. Among the things that he said to him was, “Woe to you! This is the opportunity for glory. The Quraysh and their company of men from various tribes, and the Ghatafan and their followers, have come to you, and they will stay here until they eliminate Muḥammad and his companions.” Ka'b said to him, “No, by Allāh, this is the opportunity for humiliation. Woe to you, O Ḥuyay, you are a bad omen. Leave us alone.” But Ḥuyay kept trying to persuade him until he agreed to his request. He laid down the condition that if the Confederates went away without doing anything, he [Huyay] would join them in their stronghold and would share their fate. When Banu Qurayzhah broke their covenant and news of this reached the Messenger of Allāh ﷺ, he and the Muslims were very distressed by that. When Allāh helped him by suppressing his enemy and driving them back disappointed and lost, having gained nothing, the Messenger of Allāh ﷺ returned to Al-Madinah in triumph and the people put down their weapons.

While the Messenger of Allāh ﷺ was washing off the dust of battle in the house of Umm Salamah, may Allāh be pleased with her, Jibrīl, upon him be peace, came to him wearing a turban of brocade, riding on a mule on which was a cloth of silk brocade. He said, “Have you put down your weapons, O Messenger of Allāh?”
He said, "Yes." He said, "But the angels have not put down their weapons. I have just now come back from pursuing the people." Then he said: "Allāh, may He be blessed and exalted, commands you to get up and go to Banū Qurayzhah." According to another report, "What a fighter you are! Have you put down your weapons?" He said, "Yes." He said, "But we have not put down our weapons yet, get up and go to these people." He said: "Where?" He said, "Banū Qurayzhah, for Allāh has commanded me to shake them." So the Messenger of Allāh got up immediately, and commanded the people to march towards Banū Qurayzhah, who were a few miles from Al-Madīnah. This was after Šalat Az-Žuhr. He said,

"لَا يُصَلِّيْنَ أَحَدٌ مِنَّكُمْ الْعَصْرِ إِلَّا فِي بَيْنِي وَفِي نَيَّتِهِمْ;

"No one among you should pray 'Aṣr except at Banu Qurayzhah."[2]

So, the people set out, and the time for the prayer came while they were still on the road. Some of them prayed on the road, saying, "The Messenger of Allāh only wanted to make us march quickly." Others said, "We will not pray it until we reach Banū Qurayzhah." Neither of the two groups were rebuked for what they did. The Messenger of Allāh followed them. He left Ibn Umm Maktūm, may Allāh be pleased with him, in charge of Al-Madīnah, and he had given the flag to 'Alī bin Abī Ṭalīb, may Allāh be pleased with him. Then the Messenger of Allāh went to them (Banū Qurayzhah) laying seige to them for twenty-five days.

When this had gone on for too long, they agreed to accept the judgement of Sa'd bin Mu'ādh, the leader of 'Aws because they had been their allies during the Jāhiliyyah, so they thought that he would treat them kindly as 'Abdullāh bin Ubayy bin Salūl had done for his allies of Banū Qaynuqa' when he had asked the Messenger of Allāh to set them free. So, these people thought that Sa'd would do the same for them as Ibn Ubayy had done for those people. They did not know that Sa'd had been struck by an arrow in his medial


arm vein during the campaign of Al-Khandaq. The Messenger of Allah ﷺ had had his vein cauterized and had brought him to stay in a tent in the Masjid so that he could keep a close eye on him. One of the things that Sa’d, may Allah be pleased with him, said in his supplication was, “O Allah, if there is still anything that has to do with the war against Quraysh, then keep me alive for it, and if You decree that the war between us and them is over, then let the bleeding be renewed, but do not let me die until I get my satisfaction with regard to Banu Qurayyah.” Allah answered his prayer and decreed that they would agree to be referred to him for judgement, and this was their own free choice. When this happened, the Messenger of Allah ﷺ called him to come from Al-Madīnah to pass judgement on them. When he arrived, riding on a donkey that had been specially equipped for him to ride, some of the ‘Awṣ began to urge him not to be too harsh, saying, “O Sa’d, they are your clients so be kind to them, trying to soften his heart.” But he kept quiet and did not answer them. When they persisted in their request, he said, “Now it is time for Sa’d to make sure that no rebuke or censure will divert him from the path of Allah.” Then they knew that he would not let them live.

When he reached the tent where the Messenger of Allah ﷺ was, the Messenger of Allah ﷺ said:

"فَعُومِلْنَا إِلَىٰ سَبِيلِكَمْ"

"Stand up for your leader." So the Muslims stood up for him, and welcomed him with honor and respect as befitted his status and so that his judgement would have more impact. When he sat down, the Messenger of Allah ﷺ said:

"إِنَّ هُمْ - وَأَشَّارُ إِلَيْهِمْ - قُلْ نَزُّلْنَا عَلَىٰ حُكْمِكَ، فَاحْكُمْ فِيهِمْ - بِمَا شَيْتَ"

"These peoples" – and he pointed to them – "have agreed to accept your judgement, so pass judgement on them as you wish." Sa’d, may Allah be pleased with him, said: “My judgement will be carried out?” The Messenger of Allah ﷺ said: “Yes.”

He said, “And it will be carried out on those who are in this tent?” He said, “Yes.” He said, “And on those who are on this side?” – and he pointed towards the side where the Messenger
of Allāh ﷺ was, but he did not look directly at the Messenger of Allāh ﷺ out of respect for him. The Messenger of Allāh ﷺ said to him: “Yes.”

So Sa‘d, may Allāh be pleased with him, said: “My judgement is that their fighters should be killed and their children and wealth should be seized.” The Messenger of Allāh ﷺ said:

«الَّذِي حَكَمَ بِحُكْمِ اللَّهِ عَلَيْهِ مِنْ فَوْقِ سَبْعِ أَرْضَيْنَ»

“You have judged according to the ruling of Allāh from above the seven heavens.”

According to another report:

«الَّذِي حَكَمَ بِحُكْمِ الْمَلِكِ»

“You have judged according to the ruling of the Sovereign.”

Then the Messenger of Allāh ﷺ commanded that ditches should be dug, so they were dug in the earth, and they were brought tied by their shoulders, and were beheaded. There were between seven hundred and eight hundred of them. The children who had not yet reached adolescence and the women were taken prisoner, and their wealth was seized.[2]

All of this is stated both briefly and in detail, with evidence and Ḥadīths, in the book of Sīrah which we have written, praise and blessings be to Allāh. Allāh said:

﴿وَأَرْزَعَ آيَاتِيُّ الْقُرْآنَ﴾

“And those who backed them, Allāh brought them down” means, those who helped and supported them in their war against the Messenger of Allāh ﷺ.

﴿وَيَدَّخِلُنَّهُمْ مِنَ الْأَهْلِ الْكِتَابِ﴾

“of the People of the Scripture” means, Banu Qurayzhah, who were Jews from one of the tribes of Israel. Their forefathers had settled in the Ḥijāz long ago, seeking to follow the Unlettered Prophet of whom they read in the Tawrāh and Injīl.

[1] Similar was recorded by Al-Bukhārī no. 4122, Muslim nos. 1768 and 1769, and Aḥmad 6:141, 142.

May the curse of Allâh be upon them.

(from their forts) means, from their strongholds. This was the view of Mujâhid, 'Ikrimah, 'Aţâ', Qatâdah, As-Suddî and others of the Salaf.¹

(and cast terror into their hearts;) means fear, because they had supported the idolators in their war against the Messenger of Allâh and the one who knows is not like the one who does not know. They had terrified the Muslims and intended to kill them so as to gain earthly power, but their plans backfired; the idolators ran away and the believers were victorious while the disbelievers were losers; where they had aimed for glory, they were humiliated. They wanted to eradicate the Muslims but they were themselves eradicated. In addition to all this, they are doomed in the Hereafter, so by all accounts they are counted as losers. Allâh says:

(a group you killed, and a group you made captives.)

Those who were killed were their warriors, and the prisoners were their children and women.

Imâm Aḥmad recorded that 'Aţiyah Al-Quraţî said, “I was shown to the Prophet on the day of Qurayzah, because they were not sure about me. The Prophet told them to look at me to see whether I had grown any body hair yet. They looked and saw that I had not grown any body hair, so they let me go and I was put with the other prisoners.”² This was also recorded by the Sunan compilers, and At-Tirmidhi said it is Ḥasan Šâhîh.³ An-Nasâ‘î also recorded something similar.

¹ At-Ţabarî 20:249.
² Aḥmad 4:383.
from 'Aṭiyah.\textsuperscript{[1]}

\begin{quote}
\textit{And He caused you to inherit their lands, and their houses, and their riches,}
\end{quote}

means, 'He gave these things to you after you killed them.'

\begin{quote}
\textit{and a land which you had not trodden.}
\end{quote}

It was said that this was Khaybar, or that it was the lands of the Persians and Romans. Ibn Jarîr said, "It could be that all of these are referred to

\begin{quote}
\textit{And Allâh is able to do all things.}\textsuperscript{[2]}
\end{quote}

\begin{quote}
\textit{O Prophet! Say to your wives: 'If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner.'}
\end{quote}

\begin{quote}
\textit{But if you desire Allâh and His Messenger, and the Home of the Hereafter, then verily, Allâh has prepared for the doers of good among you an enormous reward.'}
\end{quote}

\section*{Giving the Wives of the Prophet \(\smallleftrightarrow\) the Choice}

Here Allâh commands His Messenger \(\smallleftrightarrow\) to give his wives the choice of separating from him so that they may go to someone else with whom they can find what they want of the life of this world and its attractions, or of patiently bearing the straitened circumstances with the Prophet \(\smallleftrightarrow\) for which they will have a great reward with Allâh. They chose Allâh and His Messenger \(\smallleftrightarrow\) and the Home of the Hereafter, may Allâh be pleased with them. Then Allâh gave them the best both of this world and of

\textsuperscript{[1]} An-Nasâ‘ī in Al-Kubrâ 5:185.

\textsuperscript{[2]} Aṭ-Ṭabari 20:250.
the Hereafter. Al-Bukhārī narrated from ‘Ā’ishah, may Allāh be pleased with her, the wife of the Prophet ﷺ that the Messenger of Allāh ﷺ came to her when Allāh commanded him to give his wives the choice. She said, “The Messenger of Allāh ﷺ started with me, and said,

ٍإِنِّي ذَٰلِكَ أَمْرًا فَلَا عَلِّمُكَ أَنْ تَسْتَعِجِلِي حَتَّى تُشَاءُي أَبُوِّيَكَ

“I am going to tell you about something and you do not have to hasten to respond until you consult your parents.”

He knew that my parents would never tell me to leave him. Then he said:

إِنَّ اللَّهَ نُعَمَّالٌ قَالَ: ﴿بِكَانِيْنَا النَّبِيُّ ﻋَلَّيْنِ ﻋَلَّيْنِ﴾

“Allāh says: ﴿O Prophet! Say to your wives…’”

and he recited the two Āyāt. I said to him, “Concerning what do I need to consult my parents? I choose Allāh and His Messenger and the Home of the Hereafter.”[1] He also narrated it without a chain of narrators, and added, “She said, then all the wives of the Prophet ﷺ did the same as I.”[2]

Imām Aḥmad recorded that ‘Ā’ishah, may Allāh be pleased with her, said: “The Messenger of Allāh ﷺ gave us the choice, and we chose him, so giving us that choice was not regarded as divorce.”[3] It was recorded by (Al-Bukhārī and Muslim) from the Ḥadīth of Al-A’math.[4] Imām Aḥmad recorded that Jābir, may Allāh be pleased with him, said: “Abu Bakr, may Allāh be pleased with him, came to ask permission to see the Messenger of Allāh ﷺ and the people were sitting at his door, and the Prophet ﷺ was sitting, but he did not give him permission. Then ‘Umar, may Allāh be pleased with him, came and asked permission to see him, but he did not give him permission. Then he gave Abu Bakr and ‘Umar, may Allāh be pleased with them both, permission, and they entered. The Prophet ﷺ was sitting with his wives around him, and he was silent. ‘Umar, may Allāh be pleased with him, said, ‘I will tell the Prophet ﷺ something to make him smile.’ ‘Umar, may

Allāh be pleased with him, said, 'O Messenger of Allāh, if only you had seen the daughter of Zayd — the wife of 'Umar — asking me to spend on her just now; I broke her neck!\(^{[1]}\) The Messenger of Allāh ﷺ smiled so broadly that his molars could be seen, and he said,

«They are around me asking me to spend on them.»

Abu Bakr, may Allāh be pleased with him, got up to deal with Ā‘ishah; and 'Umar, may Allāh be pleased with him, got up to deal with Hafṣah, and both of them were saying, 'You are asking the Prophet ﷺ for that which he does not have!' But the Messenger of Allāh ﷺ stopped them, and they (his wives) said, 'By Allāh, after this we will not ask the Messenger of Allāh ﷺ for anything that he does not have.' Then Allāh revealed the Āyah telling him to give them the choice, and he started with 'Ā‘ishah, may Allāh be pleased with her. He said,

«إِنَّ كَأَنْ تُعَلِّمُنِي فِيهِ حَيْثُ ۖ نَشْتَأَرُوْي أَبُوْلَكِۚ

I am going to tell you something, and I would like you not to hasten to respond until you consult your parents.»

She said, 'What is it?' He recited to her:

«ۗۖوَتَأْمُّنُواٌ أَلَّا يُكَلِّفُكُمُ الَّذِينَ يُذْهِبُونَ فَيْضًاٌ لَّأَلْزِمُواٌۖ

'O Prophet! Say to your wives... 'Ā‘ishah, may Allāh be pleased with her, said, 'Do I need to consult my parents concerning you? I choose Allāh and His Messenger, but I ask you not to tell of my choice to your other wives.' He ﷺ said:

«إِنَّ الَّذِينَ تَعَلِّمُنِي مَعْتَفًا ۗ وَلَكِنَّ تُعَلِّمُنِي مَعْلُومًا مَّيْسِرًا ۖ لَا نَشْتَأَرُوْي اِمْرَأَةً مَّيْسِرًا ۗ

"Allāh did not send me to be harsh, but He sent me to teach in a gentle and easy manner. If any of them asks me what your decision was, I will tell her.»\(^{[2]}\)

This was also recorded by Muslim, but not Al-Bukhāri; An-Nasā‘ī also recorded it.\(^{[3]}\)

\(^{[1]}\) Figuratively.

\(^{[2]}\) Ahmad 3:328.

\(^{[3]}\) Muslim 2:1104, An-Nasā‘ī 5:383.
Ikrimah said: "At that time he was married to nine women, five of them were from Quraysh – ‘A’ishah, Hafṣah. Umm Ḥabībah, Sawdah and Umm Salamah, may Allāh be pleased with them. And he was also married to Ṣafiiyyah bint Huyay An-Naḍariyyah, Maymūnah bint Al-Ḥārith Al-Hilāliyyah, Zaynab bint Jaḥsh Al-Asadīyyah and Juwayriyyah bint Al-Ḥārith Al-Muṣṭalaqiyyah, may Allāh be pleased with all of them."

30. O wives of the Prophet! Whoever of you commits an open Fāḥishah, the torment for her will be doubled, and that is ever easy for Allāh.

31. And whosoever of you is obedient to Allāh and His Messenger, and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her a noble provision.

The Wives of the Prophet are not like Other Women

This Āyah is addressed to the wives of the Prophet who chose Allāh and His Messenger and the Home of the Hereafter, and remained married to the Messenger of Allāh. Thus it was befitting that there should be rulings which applied only to them, and not to other women, in the event that any of them should commit open Fāhishah. Ibn ‘Abbās, may Allāh be pleased with him, said: “This means Nushūz (rebellion) and a bad attitude.”[1] Whatever the case, this is a conditional phrase and it does not imply that what is referred to would actually happen. This is like the Āyāt:

And indeed it has been revealed to you, as it was to those before you: “If you join others in worship with Allāh, surely your deeds will be in vain.” (39:65)

But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them. (6:88)

Say: “If the Most Gracious had a son, then I am the first of (Allāh’s) worshippers.” (43:81)

Had Allāh willed to take a son, He could have chosen whom He willed out of those whom He created. But glory be to Him! He is Allāh, the One, the Irresistible. (39:4).

Because their status is so high, it is appropriate to state that the sin, if they were to commit it, would be so much worse, so as to protect them and their Hijāb. Allāh says:

Whoever of you commits an open Fāhishah, the torment for...

her will be doubled.

Mālik narrated from Zayd bin Aslam:

«العذاب يُضاعف لِها في الدنيا والآخرة.»

«The torment for her will be doubled," “In this world and the next.” Something similar was narrated from Ibn Abī Najāh, from Mujāhid.

«وَكَانَ لَهَا دَخَلُوكَ عَلَى اللَّهِ بَيْعَةً»

«And that is ever easy for Allah.» It is very easy indeed. Then Allah mentions His justice and His bounty, in the Āyah:

«وَمَنْ يَصْلِبَ مَنْ كَانَهُ مُسْلِمًا ثُمَّ يَقْبَلُهُ وَيُعِدهُ مَرَّةً مَّا يَبْتَغُونَ»

«And whosoever of you is obedient to Allah and His Messenger,»

i.e., obeys Allah and His Messenger ـ،

«فَنَّهَا بِهَا أَجْزَاءٌ مَّيْرَانَ وَإِنَّ اللَّهَ لَسَمِيعُ الْمُسْلِمِينَ»

«We shall give her, her reward twice over, and We have prepared for her a noble provision.»

i.e., in Paradise, for they will be in the dwellings of the Messenger of Allah ـ in the highest reaches of ʿIlliyīn,1 above the dwellings of all the people, in Al-Wasīlah2 which is the closest of the dwellings of Paradise to the Throne.

«بَيْنَ يَدَيْنِ اللَّهِ لَسَنُّنَّ هَا الْحَيَاةَ الْأُخۡرَى لِلَّذِينَ كَفَأُوا بِمَا كَسَبُوا فِي الدُّنۡيَا مَّعۡنًى مَّعۡنَىٰ وَلَيَلۡفَنَّ بِمَا كَسَبُوا فِي الدُّنۡيَا فَأَنَفَسُوا إِلَيۡهِمْ آمَنُوا أَنَّ اللَّهَ هُوَ الْغَلِیۡبُ وَلَیۡسَ مَن سَمِعَ اللَّهَ وَلَيۡسَ مَعْذَابُ الْخَوۡلِ إِلَّا أَنَّ اللَّهَ كَانَ مَّلِکُۢ الْجَهَّالِينَ»

«32. O wives of the Prophet! You are not like any other women. If you keep you have Taqwā, then be not soft in speech, lest he in whose heart is a disease should be moved with desire, but speak in an honorable manner.»

[2] See the heading “Occasions for saying Ṣalāh upon him” under the explanation of Āyah no. 56. of this Sūrah.
33. And stay in your houses, and do not Tabarruj yourselves like the Tabarruj of the times of ignorance, and perform the Salāh, and give Zakāh and obey Allāh and His Messenger. Allāh wishes only to remove the Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.

34. And remember, that which is recited in your houses of the Āyāt of Allāh and Al-Ḥikmah. Verily, Allāh is Ever Most Courteous, Well-Acquainted with all things.

Enjoining certain Manners so that the Mothers of the Believers may be an Example; and the Prohibition of Tabarruj

These are the good manners which Allāh enjoined upon the wives of the Prophet ﷺ so that they would be an example for the women of the Ummah to follow. Allāh said, addressing the wives of the Prophet ﷺ that they should fear Allāh as He commanded them, and that no other woman is like them or can be their equal in virtue and status. Then Allāh says:

فَلَا تَصْنَعَنَّ إِلَّا الْحَكَمَ</p>

then be not soft in speech, As-Suddī and others said, this means, do not be gentle in speech when addressing men. Allāh says:

تَطِيعُ آلِهِ فَلَبِئِسَ مَمْرِضًا</p>

lest he in whose heart is a disease should be moved with desire,

means, something unclean.

وَلْتُنَّ نَوْلًا مَمْرِيِّكَ</p>

but speak in an honorable manner, Ibn Zayd said: "Decent and honorable talk that is known to be good."[1] This means that she should address non-Mahram men in a manner in which there is no softness, i.e., a woman should not address a non-Mahram man in the same way that she addresses her husband.

«And stay in your houses,» means, stay in your houses and do not come out except for a purpose. One of the purposes mentioned in Shari'ah is prayer in the Masjid, so long as the conditions are fulfilled, as the Messenger of Allah ﷺ said:

«لا تُنْطُوا إِماَّا الَّذِينَ مِسَاءَتُوبُنَّ إِلَى اللَّهِ وَلَيْمُؤْنَوْنَ وَهُمْ يُتَّبَعُونَ»

«Do not prevent the female servants of Allah from the Masjids of Allah, but have them go out without wearing fragrance.»[1]

According to another report:

«وَتَوَلَّوا ثُمَّ خَيْرًا لَهُمْ»

«even though their houses are better for them.»[2]

«وَلَا تَنْطَعَطِلْنَ تَبْرُرَةَ الْحَبِيْبَةَ النَّبِيّةَ»

«and do not Tabarruj yourselves like the Tabarruj of the times of ignorance.»

Mujâhid said: “Women used to go out walking in front of men, and this was the Tabarruj of Jâhiliyyah.”[3]

Qatâdah said:

«وَلَا تَنْطَعَطِلْنَ تَبْرُرَةَ الْحَبِيْبَةَ النَّبِيّةَ»

«and do not Tabarruj yourselves like the Tabarruj of the times of ignorance.»

“When they go out of their homes walking in a shameless and flirtatious manner, and Allah, may He be exalted, forbade that.”[4] Muqâtîl bin Ḥayyân said:

«وَلَا تَنْطَعَطِلْنَ تَبْرُرَةَ الْحَبِيْبَةَ النَّبِيّةَ»

«and do not Tabarruj yourselves like the Tabarruj of the times of ignorance.»

“Tabarruj is when a woman puts a Khimâr on her head but does not tie it properly.”[5]

So her necklaces, earrings and neck, and all of that can be seen. This is *Tabarruj*, and Allâh addresses all the women of the believers with regard to *Tabarruj*.

«And perform the *Salâh*, and give *Zakâh* and obey Allâh and His Messenger.»

Allâh first forbids them from evil, then He enjoins them to do good by establishing regular prayer, which means worshipping Allâh alone with no partner or associate, and paying *Zakâh*, which means doing good to other people.

«And obey Allâh and His Messenger.» This is an instance of something specific being followed by something general.

**The Wives of the Prophet ﷺ are Members of His Household (Ahl Al-Bayt)**

«Is Allâh to seek the good of that which He has created and to purify you with a thorough purification.»

This is a clear statement that the wives of the Prophet ﷺ are included among the members of his family (Ahl Al-Bayt) here, because they are the reason why this âyah was revealed, and the scholars are unanimously agreed that they were the reason for revelation in this case, whether this was the only reason for revelation or there was also another reason, which is the correct view. Ibn Jarîr recorded that Ikrimah used to call out in the marketplace:

«Is Allâh to seek the good of that which He has created and to purify you with a thorough purification.»

“This was revealed solely concerning the wives of the Prophet.”[1] Ibn Abî Ḥâtim recorded that Ibn ‘Abbâs said concerning the âyah:

"Allāh wishes only to remove Ar-Rijs from you, O members of the family."

"It was revealed solely concerning the wives of the Prophet ﷺ."
I‘krimah said: "Whoever disagrees with me that it was revealed solely concerning the wives of the Prophet ﷺ, I am prepared to meet with him and pray and invoke the curse of Allāh upon those who are lying."[1] So they alone were the reason for revelation, but others may be included by way of generalization.

Ibn Ja‘rīr narrated that Ṣafīyyah bint Shaybah said: "Ā‘ishah, may Allāh be pleased with her, said, ‘The Prophet ﷺ went out one morning wearing a striped cloak of black camel’s hair. Al- Ḥasan, may Allāh be pleased with him, came and he wrapped him in the cloak with him. Then Al-Ḥusayn, may Allāh be pleased with him, came and he wrapped him in the cloak with him. Then Fāṭimah, may Allāh be pleased with her, came and he wrapped her in the cloak with him. Then ‘Ali, may Allāh be pleased with him, came and he wrapped him in the cloak with him, then he ﷺ said:

"Allāh wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification."

This was recorded by Muslim.[2]

In his Ṣaḥīḥ, Muslim recorded that Yazīd bin Ḥayyān said: "Ḥuṣayn bin Sabrah, ʿUmar bin Muslim and I went to Zayd bin Arqam, may Allāh be pleased with him, and when we had sat down with him, Ḥuṣayn said: ‘You are so fortunate, O Zayd! You saw the Messenger of Allāh ﷺ and heard his speeches, and you went on military campaigns with him, and you prayed behind him. You are so fortunate, O Zayd! Tell us what you heard from the Messenger of Allāh ﷺ.’ He said, ‘O son of my brother, by Allāh, I have grown old and it has been a long time, and I have forgotten some of the things that I

used to know from the Messenger of Allah ﷺ. Whatever I tell you, accept it, and whatever I do not tell you, do not worry about it.’ Then he said, ‘One day, the Messenger of Allah ﷺ stood up to address us by the well of Khumm, between Makkah and Al-Madinah, and he praised Allah and thanked Him, and he preached and reminded us. Then he said:

«Thenافظ! O people, I am merely a human being and soon the messenger of my Lord will come and I will answer him. I am leaving behind two things with you, the first of which is the Book of Allah in which is guidance and light, so seize the Book of Allah and hold fast to it.»

He urged them to cling to the Book of Allah, then he said:

«And the members of my family (Ahl Al-Bayt): Remember Allah with regard to the members of my family, remember Allah with regard to the members of my family.»

saying it three times.’ Ḥuṣayn said to him, ‘Who are the members of his family (Ahl Al-Bayt), O Zayd? Are not his wives members of his family?’ He said, ‘His wives are members of his family, but the members of his family are those who are not permitted to receive charity after he died.’ He said, ‘Who are they?’ He said, ‘They are the family of ‘Ali, the family of ‘Aqil, the family of Ja‘far and the family of ‘Abbās, may Allah be pleased with them.’ He said, ‘Were all of these forbidden to receive charity after his death?’ He said, ‘Yes.’”[1]

This Commentary is from Zayd bin Arqam and is not Marfu’.[2]

The Command to follow the Qur‘ān and Sunnah

The one who ponders the meaning of the Qur‘ān will have no

[2] Meaning it is not to be considered to have come from the Prophet ﷺ.
doubt that the wives of the Prophet ﷺ are included among those who are referred to in the Āyah:

«إِنَّا نَرْجُعُ ٱلْيَدَ ۖ لَيْدَحَبْ عَصُّكُمُ ٱلْيَنْسُ أَفَلَّتْ أَنْبَتُ ۖ وَطَيُّواْ نَظَرَّهَا»

(Allāh wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.)

The context clearly refers to them. Allāh then says:

«وَٱلَّذِينَ أَتَبَيَّنَتْ عَلَيْهِمُ ٱلْيَدُ مِنْ بَيْتِ ٱللَّهِ ۖ وَلِلْلَّهِ ۖ وَلِلْحَكْمَةِ»

(And remember, that which is recited in your houses of the Āyāt of Allāh and Al-Ḥikmah.)

meaning, 'act in accordance with that of the Qur'ān and Sunnah which Allāh revealed to His Messenger ﷺ in your houses.' This was the view of Qatādah and others.[1] ‘And remember this blessing with which you alone of all the people have been favored, that the revelation comes down in your houses and not those of other people.' Ā'ishah Aṣ-Ṣiddiqah bint Aṣ-Ṣiddiq, may Allāh be pleased with them, was foremost among them with in this blessing and was the most fortunate, and the most favored with this mercy. For the revelation did not come to the Messenger of Allāh ﷺ in the bed of any of his wives except hers, as he stated. Some of the scholars, may Allāh have mercy on them, said: “This was because he did not marry any other virgin besides her, and no man slept with her in her bed before him, may Allāh be pleased with her.” So it was befitting that she should be singled out for this blessing and high status. But if his wives are members of his household, then this title is even more fitting for his own relatives.

Ibn Abī Ḥātim recorded that Abu Jamīlah said: “Al-Ḥasan bin ‘Ali, may Allāh be pleased with them both, was appointed as Khalīfah when ‘Ali was killed.” He said: “While he was praying, a man leapt on him and stabbed him with a dagger.” Husayn claimed that he heard that the one who stabbed him was a man from Banu Asad, and Al-Ḥasan, may Allāh be pleased with him, was prostrating at the time. He said, “They claimed that he received the wound in his hip. He was ill as a

result for many months, then he recovered. He ascended the Minbar and said: 'O people of 'Iraq! Have Taqwā of Allāh concerning us, for we are your leaders and your guests, and we are members of the family (Ahl Al-Bayt) concerning whom Allāh said:


(Allāh wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.)

He kept saying this until there was no one left in the Masjid who was not weeping and sobbing."

Verily, Allāh is Ever Most Courteous, Well-Acquainted with all things.

means, 'by His kindness towards you, you have reached this status, and by His knowledge of you and that you are qualified for that status, He has given this to you and singled you out for it.' Ibn Jarir, may Allāh have mercy on him, said: "And remember how Allāh blessed you by causing the Āyāt of Allāh and Al-Ḥikmah to be recited in your houses, so give thanks to Allāh for that and praise Him."

Verily, Allāh is Ever Most Courteous, Well-Acquainted with all things.

means, 'He is kind towards you, for He has caused the Āyāt of Allāh and Al-Ḥikmah to be recited in your houses,' and Al-Ḥikmah means the Sunnah. And He is Well-Acquainted with you means, 'He chose you as wives for His Messenger.'

Qatādah said:

And remember, that which is recited in your houses of the Āyāt of Allāh and Al-Ḥikmah.

"He is reminding them of His favor." This was narrated by Ibn Jarir.[2] 'Aṭiyah Al-'Awfī commented on the Āyah:

Verily, Allâh is Ever Most Courteous, Well-Acquainted with all things.

"He knows when and where to reveal Al-Ḥikmah." This was recorded by Ibn Abî Ḥâtim, then he said: "This was also narrated from Ar-Râbi‘ bin Anas from Qatâdah."

Verily, the Muslims: men and women, the believers: men and women, the Qânit: men and the women, the men and women who are truthful, the men and the women who are patient, the Khâshi‘: men and the women, the men and the women who give Sâdaqât, the men and the women who fast, the men and the women who guard their chastity and the men and the women who remember Allâh much with their hearts and tongues, Allâh has prepared for them forgiveness and a great reward.

The Reason for Revelation

Imâm Aḥmâd recorded that Umm Salamah, may Allâh be pleased with her, the wife of the Prophet ﷺ said, "I said to the Prophet ﷺ, 'Why is it that we are not mentioned in the Qur’ân as men are?" Then one day without my realizing it, he was calling from the Minâr and I was combing my hair, so I tied my hair back then I went out to my chamber in my house, and I started listening out, and he was saying from the Minâr:

O people! Verily Allâh says: Verily, the Muslims: men and women, the believers: men and women...

to the end of the Ayah."[1] This was also recorded by An-Nasâ‘î and Ibn Jarîr.[2]

Verily, the Muslims: men and women, the believers: men and women...

indicates that  İslâm is something other than  İslâm, and that it is more specific, because Allah says:

قُلْ أَلَمْ تَرَ أَنَّ الَّذِينَ يَقُولُونَ أَنَا أَمْسِكْتُ إِنَّكَ لَمْ تَأْسِفْنِي وَلَكِنَّكَ فَرَآنا أَنَّكَ أَنتَ أَسْتَنَا وَلَمْ يَنْخُلِ اسْتَنَا فِي فَرَآنا

The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in İslâm),' for faith has not yet entered your hearts." (49:14).

In the Two Şahih, it says:

لا يؤذن بالزنا بين ذي زنا ومؤمن

The adulterer does not commit adultery at the time when he is a believer. [1]

For it snatches away his  İslân, although that does not mean he is a disbeliever, according to the consensus of the Muslims. This indicates that  İslân is more specific than İslâm, as we have stated at the beginning of our commentary on Al-Bukhâri.

The Qânît: men and the women.

Al-Qunût means obedience during quite time.

أَنَّكَ هُوَ الَّذِي فَاتَتْ فِي النَّاسِ عَالَةَ أَنْصَرَهُ فَقَلَّ بَيِّنًا يُحِبُّ الْأَجْرَةَ وَيَجِيبُ الْرَّحْمَةَ وَيُمَسَّهَا

Is one who is (Qânît,) prostrating himself or standing in the middle of the night, fearing the Hereafter and hoping for the mercy of his Lord... (39:9)

وَلَمْ مَّنْ فِي السَّكَّوَانِ وَالْأَرْضِ وَالْجَهَّالِ وَالْأَرْضِ أَثَانَى

To Him belongs whatever is in the heavens and the earth. All are Uqnuti (Qânîtîn) to Him. (30:26)

\"O Maryam! \"Uqnuti to your Lord and prostrate, and bow with Ar-Rākî\'īn (those who bow).\"\" (3:43)

\"وَأَمْنُوا بِالْكُتُبِيٓنَیَّ\"

\"And stand before Allâh Qânîtîn\" (2:238).

So, beyond Islâm there is a higher level to be reached, which is Îmân, and Qunût stems from them both.

\«\«the men and women who are truthful,\»\» This refers to their speech, for truthfulness is a praiseworthy attribute. Some of the Companions, may Allâh be pleased with them, were never known to have lied even once, neither during Jâhiliyyah nor in Islâm. Truthfulness is a sign of faith, just as lying is a sign of hypocrisy. Whoever is truthful will be saved:

\"كُلُّمُكُمُ الصَّدَقِ فَإِنَّ الصَّدَقَ يَهِدِي إِلَى الْبِرَّ، وَإِنَّ الْبِرَّ يَهِدِي إِلَى الْجَنَّةِ، وَيَبْتَغُمُّوا النَّكِبَ، فَإِنَّ النَّكِبَ يَهِدِي إِلَى الْفَجْرِ، وَإِنَّ الْفَجْرَ يَهِدِي إِلَى الْيَلِودُ، وَلَا يَزَالُ الْرَّجُلُ يَضْلِعُ وَيَتَبَرَّأُ الصَّدَقَ حَتَّى يَكُتُّبَ عَنَّهُ اللَّهُ صِدْقًا، وَلَا يَزَالُ الْرَّجُلُ يَتَبَرَّأُ النَّكِبَ حَتَّى يَكُتُّبَ عَنَّهُ اللَّهُ صِدْقًا.\"

\"You have to be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. And beware of lying, for lying leads to immorality and immorality leads to Hell. A man will keep telling the truth and striving to do so until he will be recorded with Allâh as a truthful. And a man will keep telling lies and will persist in doing so until he will be recorded with Allâh as a liar.\"[1]

And there are many Ḥadîths on this topic.

\«\«the men and the women who are patient,\»\»

This is the attribute of those who are steadfast, which is patience in the face of adversity and knowing that what is decreed will inevitably come to pass. So, they face it with patience and steadfastness. Patience is the most difficult when disaster first strikes, then after that it becomes easier, and

this is true steadfastness.

\&الثَّابِتِينَ ﻟِلْ أفْتِراَشٍ

\{the Khāshi’: men and the women,\} Khushū‘ means serenity and tranquillity, deliberation and dignity and humility. What motivates a person to be like this is the fear of Allāh and the awareness that He is constantly watching, as mentioned in the Ḥadīth:

\[\text{«Worship Allāh as if you can see Him, for if you cannot see Him, He can see you.»} \]^{[1]}

\&اِلْتَّمَيْنِينَ ﻟِلْ مَيِّنٍ

\{the men and the women who give Sadaqāt,\}

Aṣ-Ṣadaqah (charity) means doing good to people who are in need or who are weak and have no means of earning a living and none to financially support them. They give them from the excess of their wealth in obedience to Allāh and as a good deed to His creation. It was recorded in the Two Ṣaḥiḥs:

\[\text{«There are seven whom Allāh will shade with His Shade on the Day when there will be no shade except His Shade – and among them he mentioned – …a man who gave in charity and concealed it to the extent that his left hand did not know what his right hand was giving.»} \]^{[2]}

According to another Ḥadīth:

\[\text{«Sadaqah extinguishes bad deeds just as water extinguishes fire.»} \]^{[3]}

There are many Ḥadīths which encourage charitable giving; this topic is discussed in detail elsewhere.

\[^[1]\text{Fath Al-Bāri 1:140.} \]
\[^[2]\text{Fath Al-Bāri 2:168, Muslim 2:715.} \]
\[^[3]\text{Tuhfat Al-Ḥuwadhi 3:237.} \]
According to a Hadīth narrated by Ibn Mājah:

"Fasting is the Zakāh of the body."

In other words, it purifies it and cleanses it of things that are bad in both physical and Shar'ī terms. Sa'īd bin Jubayr said: "Whoever fasts Ramadān and three days of each month, is included in the Āyah,

"the men and the women who fast."

Fasting is also one of the greatest means of overcoming one's desires, as the Messenger of Allāh ﷺ said:

"O young men! Whoever among you can afford to get married, let him do so, for it is most effective in lowering the gaze and protecting the chastity. And whoever cannot get married, then let him fast, for it will be a protection for him."

It is quite apt that next should be mentioned:

"the men and the women who guard their chastity"

i.e., they protect their private parts from forbidden and sinful things, except for that which is permitted. Allāh says:

"And those who guard their chastity. Except from their wives..."
or the whom their right hands possess – for they are not blameworthy. But whosoever seeks beyond that, then it is those who are trespassers.» (70:29-31)

«and the men and the women who remember Allāh much»

Ibn Abī Ḥātim recorded that Abū Sa‘īd Al-Khudrī, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

إِفَّا أَهْدَى الْرَّجُلُ امْرَأَتَهُ مِنِ اللَّيْلِ فَسَلَّمَهَا رَكْبَتَيْنِ كَيْبَيْنَ كُبْرَىٰ مِنَ الْذَّكَارِينِ اللَّهَ

«If a man wakes his wife at night and they pray two Rak‘ahs, they will recorded that night as being among the men and the women who remember Allāh much.»

This was recorded by Abū Dāwūd, An-Nasā‘ī and Ibn Mājah from the Ḥadīth of Abū Sa‘īd and Abū Hurayrah, may Allāh be pleased with them both, from the Prophet ﷺ.\(^1\)

Ibīmāh Ahmad recorded that Abū Hurayrah, may Allāh be pleased with him, said: “The Messenger of Allāh ﷺ was walking along a road in Makkah, and he came to (the mountain of) Jumdān, and said,

فَهَذَا جَمِدَانُ، بِيِّنَاءَ، فَقَدْ سَبَّبَ الْمُفَرَّدُونَ

“This is Jumdān, go ahead, for the Mufarridūn have gone ahead.”

They said, ‘Who are the Mufarridūn?’ He ﷺ said,

الْذَّاَكِرُونُ اللَّهَ كَبْرَىٰ وَالْذَّاَكِرَاتِ

“The men and the women who remember Allāh much”

Then he ﷺ said,

الْلَّهُمَّ اغْفِرْ لِالْمُقَرَّبِينَ

“O Allāh, forgive those who shaved their hair.”\(^2\)

They said, ‘And those who shortened.’ He ﷺ said,

الْلَّهُمَّ اغْفِرْ لِلْمُحْلِقِينَ

\(^1\) Abū Dāwūd 2:74, An-Nasā‘ī in Al-Kubrā 6:433, Ibn Mājah 1:423
"O Allah, forgive those who shaved their hair."
They said, 'And those who shortened.'

And those who shortened.

This was recorded by Imam Ahmad with this chain of narration.\(^1\) It was also recorded by Muslim, except for the last part of it.\(^2\)

Allah has prepared for them forgiveness and a great reward.

Here Allah tells us that for all of those mentioned in this Ayah, He has prepared for them forgiveness of their sins and a great reward, meaning, Paradise.

436. It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error.

\(^1\) Ahmad 2:411.
\(^2\) Muslim 2:946.
The Reason for Revelation

Imām Aḥmad recorded that Abu Barzah Al-Aslami said: "Julaybīb was a man who used to enter upon women and joke with them. I said to my wife, 'Do not let Julaybīb enter upon you, for if he enters upon you I shall do such and such.' If any of the Ānṣār had a single female relative, they would not arrange a marriage for her until they found out whether the Prophet ﷺ wanted to marry her or not. The Prophet ﷺ said to one of the Ānṣār:

«زُوِّجْنِي إِبْنَتَكَ»

'Give me your daughter for marriage.'

He said, 'Yes, O Messenger of Allāh, it would be an honor and a blessing.' He ﷺ said,

«إِنِّي لَشَتَ أَرْضُهَا لِتُفْيِضَ»

'I do not want her for myself.'

He said, 'Then for whom, O Messenger of Allāh?' He ﷺ said,

«لَبِّئِسَ»

'For Julaybīb.'

He said, 'O Messenger of Allāh, let me consult her mother.' So he went to the girl's mother and said, 'The Messenger of Allāh ﷺ is proposing marriage for your daughter.' She said, 'Yes, it would be a pleasure.' He said, 'He is not proposing to marry her himself, he is proposing on behalf of Julaybīb.' She said, 'What! Julaybīb? No, by Allāh, we will not marry her to him.' When he wanted to get up and go to the Messenger of Allāh ﷺ to tell him what the girl's mother had said, the girl asked, 'Who is asking for my hand?' So her mother told her, and she said, 'Are you refusing to follow the command of the Messenger of Allāh ﷺ? Follow his command, for I will not come to any harm.' So her father went to the Messenger of Allāh ﷺ and said, 'Deal with her as you wish.' So he married her to Julaybīb.

Then the Messenger of Allāh ﷺ went out on one of his military campaigns, and after Allāh had granted him victory, he said to his Companions, may Allāh be pleased with them,
«See whether there is anybody missing.»
They said, ‘We have lost so-and-so, and so-and-so.’ He said,

«See if there is anybody missing.»
They said, ‘No one.’ He said:

«But I see that Julaybib is missing.»
He said:

«Go and look for him among the dead.»

So they looked for him, and found him beside seven of the enemy whom he had killed before he was himself killed. They said, ‘O Messenger of Allâh, here he is, beside seven of the enemy whom he had killed before he was himself killed.’ The Messenger of Allâh came and stood beside him and said,

«He killed seven before he was himself killed. He belongs to me and I belong to him.»

He said this two or three times, then the Messenger of Allâh carried him in his arms and held him while his grave was dug, then he placed him in his grave. It was not mentioned that he washed him, may Allâh be pleased with him.”

Thäbit, may Allâh be pleased with him, said: “There was no widow among the Anşâr who was more sought after for marriage than that girl.” Ishâq bin ‘Abdullâh bin Abî Taßhah asked Thäbit, “Do you know how the Messenger of Allâh prayed for that girl?” He told him: “He said,

«O Allâh, pour blessings upon her and do not make her life hard.»

And this is how it was; there was no widow among the Anşâr who was more sought after for marriage than her.”

This is how it was recorded by Imâm Âhmad, in full.\[1\]

\[1\] Âhmad 4:422.
Muslim and An-Nasâ‘i recorded the story of his death in Al-Faḍā’il.[1] Al-Hafiz Abu ‘Umar bin ‘Abd Al-Barr mentioned in Al-Istī‘āb that when the girl said in her seclusion, ‘Are you refusing to follow the command of the Messenger of Allâh ﷺ?’
- This Āyah was revealed:

ewartuunnana kalmsiin wâ mu’mmân iina fasâ al-llâh wîrsâlum, amâr an yîkunna hâmika kullîyya min Âmmîn.î

(It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision.)[2]

It was narrated that Tâwûs asked Ibn ‘Abbâs about praying two Rak‘ahs after ‘Asr and he told him not to do that. Ibn ‘Abbâs recited:

ewartuunnana kalmsiin wâ mu’mmân iina fasâ al-llâh wîrsâlum, amâr an yîkunna hâmika kullîyya min Âmmîn.î

(It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision.)[3]

This Āyah is general in meaning and applies to all matters, i.e., if Allâh and His Messenger ﷺ decreed a matter, no one has the right to go against that, and no one has any choice or room for personal opinion in this case. Allâh says:

Filka wârîd kà yî’ammatust umma bâhjîhûna fîsâ iktbar ‘antumum thumma lá hajjumâna fu’l-Asârivîn.î

(But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.) (4:65)

Hence the issue of going against it is addressed in such strong terms, as Allâh says:

wartuunnana kalmsiin wîrsâlum fîddî mîystulla fi’l-‘imârîn.î

(And whoever disobeys Allâh and His Messenger, he has indeed strayed into a plain error.)

This is like the Āyah:

(24:63) And let those who oppose the Messenger’s commandment, beware, lest some Fitnah should befall them or a painful torment be inflicted on them.

37. And (remember) when you said to him on whom Allāh has bestowed grace and you have done a favor: “Keep your wife to yourself, and have Taqwā of Allāh.” But you did hide in yourself that which Allāh will make manifest, you did fear the people whereas Allāh had a better right that you should fear Him. So, when Zayd had completed his aim with her, We gave her to you in marriage, so that there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them. And Allāh’s command must be fulfilled.

Allāh’s rebuke to His Messenger ﷺ and the Story of Zayd and Zaynab

Allāh tells what His Prophet ﷺ said to his freed slave Zayd bin Ḥarīthah, may Allāh be pleased with him, who was the one on whom Allāh had bestowed grace, i.e., through Islām and following the Messenger ﷺ.

(And you have done a favor [to him]) means, by freeing him from slavery. And he was a great leader, held in high esteem and beloved by the Prophet ﷺ. He was known as the beloved, and his son Usāmah was known as the beloved son of the beloved. ‘A’ishah, may Allāh be pleased with her, said: “The Messenger of Allāh ﷺ never sent him on a campaign but he appointed him as its commander, and if he had lived after him he would have appointed him as his Khalīfah.” This was recorded by
Imām Aḥmad.\(^{1}\)

The Messenger of Allāh ﷺ had given him in marriage to the daughter of his paternal aunt, Zaynab bint Jaḥsh Al-Asadiyyah, may Allāh be pleased with her, whose mother was Umaymah bint ‘Abd Al-Muṭṭalib. For her dowry he gave her ten Dinārs, sixty Dirhams, a veil, a cloak and a shirt, fifty Mudds of food and ten Mudds of dates. This was stated by Muqāṭil bin Ḥayyān. She stayed with him for a year, more or less, then problems arose between them. Zayd complained about her to the Messenger of Allāh ﷺ, who told him, “Stay with your wife and have Taqwā of Allāh.” Allāh says:

\[
\text{“But you did hide in yourself that which Allāh will make manifest, you did fear the people whereas Allāh had a better right that you should fear Him.”}^{2}
\]

Ibn Jarīr narrated that ‘Ā’ishah, may Allāh be pleased with her, said, “If Muhammad ﷺ were to have concealed anything that was revealed to him of the Book of Allāh, he would have concealed this Ayah:

\[
\text{“But you did hide in yourself that which Allāh will make manifest, you did fear the people whereas Allāh had a better right that you should fear Him.”}^{2}
\]

\[
\text{“So, when Zayd had completed his aim with her, We gave her to you in marriage.”}
\]

meaning, ‘when her marriage to Zayd was over and he had separated from her, We married her to you,’ and the One Who was her Wali (guardian) in this marriage was Allāh Himself, in the sense that He revealed to the Prophet ﷺ that he should go in unto her without any Wali, contractual agreement, dowery or witnesses among mankind.

Imām Aḥmad recorded that Thābit said that Anas, may Allāh

\[^{1}\] Aḥmad 6:227, 281.

\[^{2}\] Aṭ-Ṭabari 20:274.
be pleased with him, said: "When Zaynab’s ‘Iddah finished, may Allāh be pleased with her, the Messenger of Allāh ﷺ said to Zayd bin Ḥārithah,

أَذْهَبْ فَأَذْكُرْهَا عَلَيْهِ

"Go to her and tell her about me (that I want to marry her)."

So, he went to her and found her kneading dough. He (Zayd) said, 'When I saw her I felt such respect for her that I could not even look at her and tell her what the Messenger of Allāh ﷺ had said, so I turned my back to her and stepped aside, and said, 'O Zaynab! Rejoice, for the Messenger of Allāh ﷺ has sent me to propose marriage to you on his behalf.' She said, 'I will not do anything until I pray to my Lord, may He be glorified.' So she went to the place where she usually prayed. Then Qur'ān was revealed and the Messenger of Allāh ﷺ came and entered without permission. We were there when she entered upon the Messenger of Allāh ﷺ, and for the wedding feast we offered bread and meat. Then the people left, and some men stayed behind conversing in the house after they had eaten. The Messenger of Allāh ﷺ went out and I followed him. He ﷺ started to go around all the apartments of his wives, greeting them, and they said, 'O Messenger of Allāh, how did you find your (new) wife?' I do not know whether I or someone else told him that those people had left, so he went and entered the house, and I went to enter after him, but he drew the curtain between himself and I. The ruling of Ḥijāb was revealed and he exhorted the people as Allāh had exhorted them:

لا تدخلوا بيوت النبي إلا أن زودتك لماك

'Enter not the Prophet’s houses, unless permission is given to you.'"

This was also recorded by Muslim and An-Nasā’ī.\[1\]

Al-Bukhārī, may Allāh have mercy on him, recorded that Anas bin Mālik, may Allāh be pleased with him, said, "Zaynab bint Jahsh, may Allāh be pleased with her, used to boast to the other wives of the Prophet ﷺ, saying, ‘Your families

\[1\] Ahmad 3:195, Muslim no. 1428, An-Nasā’ī 6:79.
arranged your marriages, but Allah arranged my marriage from above the seven heavens."[1] In (our Tafsir of) Surat Al-
Nur we mentioned that Muhammad bin 'Abdullah bin Ja'fsh said: "Zaynab and 'A'ishah, may Allah be pleased with them, were boasting to one another; Zaynab, may Allah be pleased with her, said, I am the one whose marriage was revealed from above the heaven.' 'A'ishah, may Allah be pleased with her, said, I am the one whose innocence was revealed from heaven.' So, Zaynab conceded that, may Allah be pleased with her."[2]

\[\text{\textit{فِلَيْكَ لَا بَيْعَ إِلَّا بِالْمُتَوَافِيِّينَ حَسْبُكَ فِي أَيْمَانِكُم إِذَا كَانُوا مُؤَمِّنِينَ وَمُؤَمِّنَاتَ}}\]

\(<\text{so that there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them.}>\)

means, 'We permitted you to marry her, and We did that so that there would no longer be any difficulty for the believers with regard to their marrying the ex-wives of their adopted sons.' Before prophethood, the Messenger of Allah ﷺ had adopted Zayd bin Harithah, may Allah be pleased with him, and he was known as Zayd, the son of Muhammad. Allah put a stop to this when He said:

\[\text{\textit{وَمَا جَعَلَ أَبِيكُم مِّن أَيْمَانِكُم}}\]

\(<\text{nor has He made your adopted sons your real sons}>\)

\[\text{\textit{بَعْضِم}}\text{\textit{لَهُمْ مَرْطَغَّمَهُم}}\text{\textit{مَثْلَ أَيْمَانِكُم}}\]

\(<\text{Call them after their fathers, that is more just with Allah}>\)

(33:4-5).

Then this was confirmed and made even clearer by the marriage of the Messenger of Allah ﷺ to Zaynab bint Ja'fsh, may Allah be pleased with her, when Zayd bin Harithah divorced her. Allah says in Ayat at-Ta'hrim:

\[\text{\textit{لا وَلَا بَيْعَ إِلَّا بِالْمُؤَمِّنِينَ حَسْبُكَ بِأَيْمَانِكُم مِّن مُّؤَمِّنَاتَ}}\]

\(<\text{the wives of your sons from your own loins}>\) (4:23)

which specifically excludes adopted sons. This custom (of adopting sons) was widespread among them.

\[\text{And Allāh's command must be fulfilled.}\]

means, 'this that has happened was decreed by Allāh and was inevitable.' Allāh knew that Zaynab, may Allāh be pleased with her, would become one of the wives of the Prophet ﷺ.

\[\text{There is no blame on the Prophet in that which Allāh has made legal for him. That has been Allāh's way with those who have passed away of old. And the command of Allāh is a decree determined.}\]

means, in that which has been permitted for him and which he has been commanded to do, i.e. his marrying Zaynab, may Allāh be pleased with her, who had been divorced by his adopted son Zayd bin Ḥārithah,

\[\text{That has been Allāh's way with those who have passed away of old.}\]

means this is the ruling of Allāh for the Prophets who came before him. Allāh would not command them to do anything for which they might be blamed. This is a refutation of those hypocrites who imagined that there was anything wrong with his marrying the ex-wife of Zayd, his freed slave and adopted son.

\[\text{And the command of Allāh is a decree determined.}\]

means, His command which He has decreed must inevitably come to pass; nothing can prevent it or avert it, for whatever He wills happens, and whatever He does not decree, does not happen.
39. Those who convey the Message of Allāh and fear Him, and fear none save Allāh. And sufficient is Allāh as a Reckoner.

40. Muḥammad is not the father of any of your men, but he is the Messenger of Allāh and the last of the Prophets. And Allāh is Ever All-Aware of everything.

Praise for Those Who convey the Message

Allāh says:

Those who convey the Message of Allāh meaning, to His creation, and fulfil that with which they have been entrusted.

and fear Him, means, they fear Him and they do not fear any besides Him, so no threats on the part of anyone can prevent them from conveying the Message of Allāh.

And sufficient is Allāh as a Reckoner means, sufficient is Allāh as a Helper and Supporter. The leader of all people in this regard and in all regards is Muḥammad the Messenger of Allāh for he undertook to convey the Message to the people of the east and of the west, to all kinds of the sons of Ādam, so Allāh caused his word, his religion and his law to prevail over all other religions and laws. The Prophets before him were sent only to their own peoples, but he was sent to all of mankind, Arabs and non-Arabs alike.

Say: “O mankind! Verily, I am sent to you all as the Messenger of Allāh” (7:158).

Then his Ummah inherited the task of conveying from him,
and the greatest of those who undertook this task after him were his Companions, may Allāh be pleased with them, who conveyed from him as he had commanded them, describing all his words, deeds and circumstances, night and day, when he was settled and when he was traveling, in private and in public, may Allāh be pleased with them. Thereafter each generation inherited from their predecessors until our own time, so those who are guided, follow their example and their way. We ask Allāh, the Most Generous Bestower, to make us among their heirs.

**The Messenger ﷺ is not the Father of any Man**

Allāh states:

\[\text{“Muḥammad is not the father of any of your men.”} \]

After this it was not permitted to say Zayd bin Muḥammad, i.e., he was not his father even though he had adopted him. No male child of the Prophet ﷺ lived until puberty. Khadijah, may Allāh be pleased with her, bore him Al-Qāsim, At-Ṭayyib and At-Ṭāhir, but they died in childhood. Māriyah Al-Qibtiyyah bore him Ibrāhīm, but he also died in infancy. He ﷺ also had four daughters from Khadijah: Zaynab, Ruqayyah, Umm Kullthūm and Fāṭimah, may Allāh be pleased with them all. Three of them died during his lifetime, Fāṭimah lived long enough to be bereaved of him, then she died six months later.

**He is the Last of the Prophets**

\[\text{“but he is the Messenger of Allāh and the last of the Prophets. And Allāh is Ever All-Aware of everything.”} \]

This is like the Āyah:

\[\text{“Allāh knows best with whom to place His Message”} (6:124). \]

This Āyah clearly states that there will be no Prophet after him. If there will be no Prophet after him then there will surely be no Messenger after him either, because the status of a Messenger is higher than that of a Prophet, for every
Messenger is a Prophet but the reverse is not the case. This was reported in many Mutawātir Ḥadīths narrated from the Messenger of Allāh ﷺ via a group of his Companions, may Allāh be pleased with them.

Imām Aḥmad recorded a narration from Ubayy bin Ka'b, from his father that the Prophet ﷺ said:

«My parable among the Prophets is that of a man who built a house and did a good and complete job, apart from the space of one brick which he did not put in its place. The people started to walk around the building, admiring it and saying, “If only that brick were put in its place.” Among the Prophets, I am like that brick.»[1]

It was also recorded by At-Tirmidhi, who said “Ḥasan Šāhīh.”[2]

Another Ḥadīth

Imām Aḥmad recorded that Anas bin Mālik, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«وَلَكِنَّ الْمَسْتَرْكَاتَۡ إِنَّ الْرِّسَالَةَ وَالْيَوْمَ الْآخِرَةَ فَعَلَّفْتُ فَلاَ رَسُولٌ بَعْدُ يَوْمِ الْآخِرَةِ وَلَا رَسُولٌ قَبْلَهُ»

«Messengership and Prophethood have come to an end, and there will be no more Messengers or Prophets.»

This worried the people, then he said:

«بَلْ تَمَارِضُواٰ الْمُسْتَرْكَاتَ»

«But there will be Al-Mubashshirāt.»

They said, ‘O Messenger of Allāh, what are Al-Mubashshirāt?’ He said,

«أَوْرُئَيْهِ الرَّجُلِ الْمُسْلِمِ، وَهُوَ جَزَءٌ مِّنْ أَجْرَاءِ الْيَوْمِ الْآخِرِ»

«The dreams of a Muslim man, and they are one of the parts of...»

prophethood.\textsuperscript{[1]}

This was also recorded by At-Tirmidhi, who said, "Ṣāḥīḥ Gharib."\textsuperscript{[2]}

Another Ḥadīth

Abu Dāwud Aṭ-Ṭayālīsī recorded that Jābir bin ‘Abdullāh, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«فَكَانَ مِنْ ذَلِكَ أَنَّيْنَىٰ إِلَّا مُؤْعَضَىٰ لَبِيْتَكَ، فَكَانَ بِالْإِنْبِيَاتِ عَلَيْهِمَّ الصَّلَاةُ وَالسَّلَامُ

The parable of myself and the Prophets is that of a man who built a house and did a complete and good job, except for the space of one brick. Whoever entered it would look at that space and say, how good it is, apart from the space of that brick. My position is like that of that brick, and the Prophets – blessings and peace be upon them – end with me.»\textsuperscript{[3]}

It was also recorded by Al-Bukhārī, Muslim and At-Tirmidhi, who said, "It is Ṣāḥīḥ Gharīb with this chain of narrators."\textsuperscript{[4]}

Another Ḥadīth

Imām Aḥmad recorded that Abu Saʿīd Al-Khudri, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«فَكَانَ بِلَكَ اللَّبَسةِ أَنَّيْنَىٰ رَجُلٌ بَيْنَ دَارِيْنَ أَفَانَىٰهَا إِلَّا مُؤْعَضَىٰ لَبِيْتِيْنَ، فَكَانَ بِالْإِنْبِيَاتِ عَلَيْهِمَّ الصَّلَاةُ وَالسَّلَامُ

The parable of myself and the Prophets is that of a man who built a house and completed it apart from the space of one brick.

\textsuperscript{[1]} Ahmad 3:263. Similar was recorded by Al-Bukhārī no. 6990, and the meaning is that the only remnant of prophethood that will exist after him ﷺ is the truthful dream of the righteous Muslim, which was one of the many characteristics of prophethood. See Ṣafṭ Al-Bārī no. 6990.

\textsuperscript{[2]} Tuhfat Al-Ahwādhi 6:551.

\textsuperscript{[3]} Musnad Aṭ-Ṭayālīsī 247.

\textsuperscript{[4]} Ṣafṭ Al-Bārī 6:645, Muslim 4:1791, Tuhfat Al-Ahwādhi 8:158.
I have come and completed that brick.¹

This was also recorded by Muslim.²

Another Ḥadīth

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إنّي مني ومنّي álbum الأنيّة من قبلي رجولي البنيّة بوُلُوْنا فأغنِمها وأَعْشِنُها وأَجِمَلُها
إِلاًّ موْظِعُ بنيّةٍ من زاويةٍ من روايةٍ، فَجَعَلَ الناسُ يَطْفُرُونَ وَيُمَجِّهُمْ البِنَانَ
وَيَطْفُرُونَ: أَلَا وَضَعْتِ هَذِهّ بنيّةً قَيِّمَةً بِنَاتِكَ.»

«The parable of myself and the Prophets who came before me is that of a man who built houses and made them complete and beautiful apart from the space of a brick in one of the corners. The people started to walk around, admiring the construction and saying, If only you put a brick here, your construction will be complete.»

The Messenger of Allāh ﷺ said:

«فَكُلّثَ أَنَا الأَلْيَةَ.»

«And I am that brick.»³ It was also recorded by (Al-Bukhārī and Muslim).⁴

Another Ḥadīth

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«فَضُلْتُ عَلَى الأَلْيَاءِ بِسَبْطٍ: أَعْلِمْتُ جَوَابِيّ النَّاسِ، وَتَرْسِطْ بِالرَّضْعِ وَأَجْلِثُ لِيّ النَّاسِ، وَجَعَلَتُ لِيّ الأَرْضَ مَشْجَدًا وَظُهُورًا، وَأَرْسَلْتُ إِلَى الخَلِيْلِ كَانَةً، وَخَتَمْ
بيّ الْيَوْمِ.»

«I have been given preference over the other Prophets in six ways: I have been given the ability to speak concisely; I have been aided by fear (cast into the hearts of my enemies); the spoils of war have been made permissible for me; the entire

¹ Ahmad 3:9.
² Muslim 4:1791.
³ Ahmad 2:312.
⁴ Al-Bukhārī no. 3535, Muslim 4:371.
earth has been made a Masjid and a means of purification for me; I have been sent to all of mankind; and the Prophets end with me.\textsuperscript{[1]}

This was also recorded by At-Tirmidhi and Ibn Mājah; At-Tirmidhi said, "It is Ḥasan Ṣaḥīḥ."\textsuperscript{[2]}

**Another Ḥadīth**

Imām Aḥmad recorded that Abu Sa`īd Al-Khudri, may Allāh be pleased with him, said that the Messenger of Allāh said:

\begin{quote}
"The parable of myself and the Prophets who came before me is that of a man who built a house and completed it apart from the space of one brick. I have come and completed that brick."\textsuperscript{[3]}
\end{quote}

It was also recorded by Muslim.\textsuperscript{[4]}

**Another Ḥadīth**

Jubayr bin Muṭ`im, may Allāh be pleased with him, said that he heard the Messenger of Allāh say:

\begin{quote}
"I have several names: I am Muḥammad, and I am Aḥmad; I am Al-Māhī (the eradicator) through whom Allāh will erase disbelief; I am Al-Ḥāshir (the gatherer) at whose feet mankind will gather; and I am Al-ʾĀqīb (the final one) after whom there will be no Prophet."\textsuperscript{[5]}
\end{quote}

It was also recorded in the Two Ṣaḥīḥs.\textsuperscript{[6]}

And there are many other Ḥadīths on this topic.

\textsuperscript{[1]} Muslim 1:371.
\textsuperscript{[2]} Tuḥfat Al-ʾAḥwadhi 5:160, Ibn Mājah 1:188.
\textsuperscript{[3]} Aḥmad 3:9.
\textsuperscript{[4]} Muslim 4:1791.
\textsuperscript{[5]} Aḥmad 4:80.
\textsuperscript{[6]} Fath Al-Bārī 8:509, Muslim 4:1828.
Allāh has told us in His Book, and His Messenger ﷺ has told us in the Mutawātir Sunnah, that there will be no Prophet after him, so that it may be known that everyone who claims this status after him is a liar and fabricator who is misguided and is misguiding others. Even if he twists meanings, comes up with false claims and uses tricks and vagaries, all of this is false and is misguidance as will be clear to those who have understanding.

This is what Allāh caused to happen in the case of Al-‘Ansi in the Yemen and Musaylimah the Liar in Al-Yamāmah, whose false miracles and nonsensical words showed everyone who was possessed of understanding that they were liars who were leading people astray; may the curse of Allāh be upon them both. This is the case with every false prophet until the Day of Resurrection, until they end with Al-Masīh Ad-Dajjāl (the Antichrist). Each of these liars is given by Allāh signs which show the people of knowledge and the believers that his message is false – which is part of the perfect kindness of Allāh towards His creation. These liars do not enjoin what is good, nor forbid what is evil, unless they do so by coincidence or because it serves an ulterior purpose. They are the utmost in falsehood and immorality, in all that they say and do, as Allāh says:
Shall I inform you (O people!) upon whom the Shayātīn descend? They descend on every lying, sinful person.»
(26:221-222)

This is in contrast to the Prophets – may blessings and peace be upon them – for they are the utmost in righteousness, truthfulness, wisdom, uprightness and justice in all that they say and do, command and forbid. In addition to this they are supported with miracles and clear and obvious proof. May the blessings and peace of Allāh be upon them always, as long as heaven and earth remain.

41. O you who believe! Remember Allāh with much remembrance.

42. And glorify His praises morning and Aṣīla.

43. He it is Who sends Ṣalāh[^1] on you, and His angels too, that He may bring you out from darkness into light. And He is Ever Most Merciful to the believers.

44. Their greeting on the Day they shall meet Him will be "Salām (Peace)!" And He has prepared for them a generous reward.

The Virtue of remembering Allāh much

Allāh commands His believing servants to remember their Lord much, Who has bestowed upon them all kinds of blessings and favors, because this will bring them a great reward and a wonderful destiny.

Imām Aḥmad recorded that ‘Abdullāh bin Busr said: “Two bedouins came to the Messenger of Allāh ﷺ and one of them said: ‘O Messenger of Allāh, which of the people is best?’ He ﷺ said:

[^1]: Its explanation follows shortly.
The one whose life is long and whose deeds are good.

The other one said: 'O Messenger of Allāh, the laws of Islām are too much for us. Teach me something that I can adhere to.' He ﷺ said,

«لَا تَصَلِّي عَلَى الْرِّضْعَةِ وَلَا تَذُوَّرْ اللَّهَ تَعَالَى»

«Keep your tongue moist with the remembrance of Allāh, may He be exalted.»

At-Tirmidhi and Ibn Mājah recorded the second part of this report. At-Tirmidhi said, “This Ḥadīth is Ḥasan Gharīb”.

Īmām Ahmad recorded that ‘Abdullāh bin ‘Amr, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said,

«ما يَسْتَبْقَ مِن قَوْمٍ جَلَّسَهَا مَجِلسًا لَّمْ يَذَكَّرُوا اللَّهَ تَعَالَى فِيهِ إِلَّا رُؤْوَى فَصَمَوْرَى يَوْمَ الْقَيَامَةِ»

«No people sit together without mentioning Allāh, but they will see that as regret on the Day of Resurrection.»

‘Ali bin Abī Ṭalḥah reported that Ibn ‘Abbās, may Allāh be pleased with him, commented on the Āyah:

«ذَكَّرْوا اللَّهَ دَرَكَ كَيْبُوكَ»

«Remember Allāh with much remembrance.»

“Allāh did not enjoin any duty upon His servants without setting known limits and accepting the excuses of those who have a valid excuse – apart from Dhikr, for Allāh has not set any limits for it, and no one has any excuse for not remembering Allāh unless he is oppressed and forced to neglect it. Allāh says:

«ذَكَّرُوا اللَّهَ فِي نَفْسَكُمْ وَفِي نَفْسِ جَارِيِّكُمْ»

«Remember Allāh standing, sitting down, and (lying down) on your sides» (4:103).

By night and by day, on land and on sea, when traveling and when staying home, in richness and in poverty, in sickness

and in health, in secret and openly, in all situations and circumstances. And Allāh says:

َنَثْبِعُونَ بِكَرْرِ وَمِبَالِعَ

(And glorify His praises morning and Aşīla.)

If you do this, He and His angels will send blessings upon you.\(^{[1]}\) There are very many Āyāt, Hadīths and reports which encourage the remembrance of Allāh, and this Āyah urges us to remember Him much. People such as An-Nasā’ī and Al-Ma’mari and others have written books about the Adhkār to be recited at different times of the night and day.

َنَثْبِعُونَ بِكَرْرِ وَمِبَالِعَ

(And glorify His praises morning and Aşīla) in the morning and in the evening. This is like the Āyah:

فَمَنَّبَحِنَّمُ اللهُ جَيْنَدًا نَسْبِعُ وَمِبَالِعَ وَالْكُنْدَ مَنْ أُتْبِىْلَ فِي الْكَثْرِ وَالأَرْضِ وَالْبَرْدَاءَ وَالْحُرَاءَ

(And) glorify Allāh, when you come up to the evening, and when you enter the morning. And His are all the praises and thanks in the heavens and the earth; and in the afternoon and when you come up to the time, when the day begins to decline.\(^{[2]}\) (30:17-18).

َنَمَنَّبَحِنَّمُ اللَّهُ جَيْنَدًا نَسْبِعُ وَمِبَالِعَ وَالْكُنْدَ مَنْ أُتْبِيْلَ فِي الْكَثْرِ وَالأَرْضِ وَالْبَرْدَاءَ وَالْحُرَاءَ

(He it is Who sends Ṣalāh on you, and His angels too.) This is encouragement to remember Allāh, i.e., He will remember you, so remember Him. This is like the Āyah:

فَكَأَرْسَأْتُ لَكُمْ فِي هَذَا الْكِتَابِ نَصْرًا وَمُنَافَعًا عَلَى النَّاسِ وَرَزْقًا لِلْمَلُكُّ وَالْمَلَائِكَةَ مَنْ كُنَّا نَعْلَمُ أَنَّمَا تَكْتُرُوا مِنْهُ أَجَلًا وَلَسْتُمْ بِهِ مُهْتَدِينَ

(Similarly, We have sent among you a Messenger of your own, reciting to you Our Āyāt and purifying you, and teaching you the Book and the Ḥikmah, and teaching you that which you used not to know. Therefore remember Me. I will remember

\(^{[1]}\) At-Ṭabarî 20:280.
you, and be grateful to Me and never be ungrateful to Me»
(2:151-152)

The Prophet ﷺ said:

"Allāh says: "Whoever remembers Me to himself, I will remember him to Myself, and whoever remembers Me in a gathering, I will remember him in a better gathering.""

The Meaning of Ṣalāh[1]

Allāh’s Ṣalāh means that He praises His servant before the angels, as Al-Bukhārī recorded from Abu Al-‘Āliyah.[2] This was recorded by Abu Ja‘far Ar-Rāzī from Ar-Rabī‘ bin Anas from Anas. Others said: “Allāh’s Ṣalāh means mercy.” It may be said that there is no contradiction between these two views. And Allāh knows best.

Ṣalāh from the angels means their supplication and seeking forgiveness for people, as Allāh says:

"Those who bear the Throne and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying): “Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire! Our Lord! And make them enter the 'Adn Garden which you have promised them – and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise. And save them from the sins.”»
(40:7-9)

[1] This is one of the headings added to the English translation.
\textit{that He may bring you out from darkness into light.}\]

means, by means of His mercy towards you, His praise of you and the supplication of His angels for you, He brings you forth from the darkness of ignorance and misguidance into the light of guidance and certain faith.

\textit{And He is Ever Most Merciful to the believers.}\]

means, in this world and in the Hereafter: in this world He guides them to the truth of which others are ignorant, and He shows them the path from which others have gone astray, those who call for disbelief and innovation, and their followers among the wrongdoers. His mercy towards them in the Hereafter means that He will save them from the greater terror (of the Day of Resurrection) and will command His angels to greet them with the glad tidings of Paradise and salvation from the Fire, which will only be because of His love for them and His kindness towards them.

Imām Aḥmad recorded that Anas, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ and a group of his Companions, may Allāh be pleased with them, passed by a young child in the road. When his mother saw the people, she feared that her child may be crushed by the crowd, so she rushed forward, crying, 'My son, my son!' She ran and picked him up, and the people said, 'O Messenger of Allāh, she would never throw her child in the Fire.' The Messenger of Allāh ﷺ convincingly said:

\textit{Qul, wa RabbiLā yamīnī ḥābiyya fi al-thār.}\]

\textit{No, and Allāh will not throw His beloved in the Fire.}\]

Its chain of narrators meets the conditions of the Two Sahih, although none of the authors of the Six Books recorded it. But in Sahih Al-Bukhārī it is recorded from the Commander of the faithful 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, that the Messenger of Allāh ﷺ saw a woman among the

\footnote{Ahmad 3:104.}
prisoners of war picking up her child, clasping the child to her breast and nursing him. The Messenger of Allāh ﷺ said:

«Do you think that this woman would throw her child into the Fire even though she is (physically) able to do so?»

They said, “No.” The Messenger of Allāh ﷺ said:

«By Allāh, Allāh is more merciful towards His servants than this woman is to her child.»[1]

«Their greeting on the Day they shall meet Him will be “Salām!”»

The apparent meaning - and Allāh knows best - is that their greeting, from Allāh on the Day that they meet Him, will be Salām, i.e., He will greet them with Salām, as He says elsewhere:

«(It will be said to them): Salām - a Word from the Lord, Most Merciful.» (36:58)

Qatādah claimed that the meaning was that they would greet one another with Salām on the Day when they meet Allāh in the Hereafter.[2] This is like the Āyah:

«Their way of request therein will be ‘Glory to You, O Allāh,’ and ‘Salām’ will be their greetings therein! and the close of their request will be ‘All praise is due to Allāh, the Lord of all that exits.’» (10:10)

«And He has prepared for them a generous reward.»

means Paradise and everything in it of food, drink, clothing, dwellings, physical pleasure, luxuries and delightful scenes, such as no eye has seen, no ear has heard and has never entered the mind of man.

45. O Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner.

46. And as one who invites to Allah by His leave, and as a lamp spreading light.

47. And announce to the believers the glad tidings, that they will have from Allah a great bounty.

48. And obey not the disbelievers and the hypocrites, and harm them not. And put your trust in Allah, and sufficient is Allah as a Trustee.

The Attributes of the Messenger of Allah

Imâm Aḥmad recorded that ‘Aṭā’ bin Yāsār said that he met ‘Abdullāh bin ‘Amr bin Al-‘Āṣ, may Allah be pleased with him, and said to him: “Tell me about the description of the Messenger of Allah in the Tawrāh.” He said, “Yes, by Allah, he was described in the Tawrāh with some of the qualities with which he was described in the Qur‘ān: ‘O Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, a saviour to the illiterate. You are My servant and My Messenger and I have called you Al-Mutawakkil (reliant). You are not harsh or severe, or noisy in the marketplaces. You do not repay evil with evil, but you overlook and forgive. Allah will not take your soul until you make straight those who have deviated and they say Lā ilāha illallāh, words with which blind eyes, deaf ears and sealed hearts will be opened.’”[1] It was also recorded by Al-Bukhārī in the Books of Business and At-Tafsīr.[2]

Wahb bin Munabbih said: “Allāh revealed to one of the Prophets of the Children of Israel whose name was Sha'yā' (Isaiah); ‘Stand up among your people the Children of Israel and I shall cause your tongue to utter (words of) revelation. I shall send an unlettered (Prophet) from among the illiterate (people). He will not be harsh or severe, or noisy in the marketplaces. If he were to pass by a lamp, it would not be extinguished, because of his tranquillity. If he were to walk on reeds no sound would be heard from under his feet. I will send him as a bearer of glad tidings and as a warner, who will never utter immoral speech. Through him I will open blind eyes, deaf ears and sealed hearts. I will guide him to do every good deed and I will bestow upon him every noble characteristic. I will make tranquillity his garment, righteousness his banner, piety his conscience, wisdom his speech, truthfulness and loyalty his nature, tolerance and goodness his character, truth his way, justice his conduct, guidance his leader, Islām his nation. Aḥmad is his name and through him I will guide people after they have gone astray, teach them after they have been ignorant, raise their status after they were nothing, make them known after they were unknown, increase the number (of followers of the truth) after they have been few, make them rich after they have been poor, and bring them together after they have been divided. Through him I will bring together different nations and hearts, and reconcile opposing desires. Through him I will save great numbers of people from their doom. I will make his Ummah the best of peoples ever raised up for mankind; they will enjoin good and forbid evil, sincerely believing in Me Alone and accepting as truth all that My Messengers have brought. I shall inspire them to glorify, praise and magnify Me Alone in their places of worship and in their gatherings, when they lie down and when they return home. They will pray to Me standing and sitting. They will fight for the sake of Allāh in ranks and armies. They will go forth from their homes by the thousand, seeking My pleasure, washing their faces and limbs, girding their loins. Their sacrifice will be their blood and their holy Book will be in their hearts. They will be like monks by night and like lions by day. Among the members of his family and his offspring I will make those who are foremost (in faith)
and believers in the truth and martyrs and righteous people. His *Ummah* after him will lead people with truth and establish justice therewith. I will give strength to those who support them and help those who pray for them, and I will inflict defeat upon those who oppose them or transgress against them or seek to take something from their hands. I will make them the heirs of their Prophet, calling people to their Lord, enjoining what is good, forbidding what is evil, establishing regular prayer, paying the *Zakāh* and fulfilling their promises. Through them I will complete the goodness which I started with the first of them. This is My bounty which I bestow upon whomsoever I will, and I am the Possessor of great bounty.”

(as witness) means, a witness to Allah’s Oneness, for there is no God except He, and a witness against mankind for their deeds on the Day of Resurrection.

(4:41).

This is like the Ayah:

(that you be witnesses over mankind and the Messenger be a witness over you) (2:143).

(means, a bearer of glad tidings to the believers of a great reward, and a Warner to the disbelievers of a great punishment.

(And as one who invites to Allah by His leave,) means, ‘you call mankind to worship their Lord because He has commanded you to do so.’

And as a lamp spreading light. means, ‘the Message that you bring is as clear as the sun shining brightly, and no one can deny it except those who are stubborn.’

And obey not the disbelievers and the hypocrites, and harm them not.

means, ‘do not obey them and do not pay attention to what they say.’

and harm them not. means, ‘overlook and ignore them, for their matter rests entirely with Allāh and He is sufficient for them (to deal with them).’ Allāh says:

And put your trust in Allāh, and sufficient is Allāh as a Trustee.

49. O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no ‘Iddah have you to count in respect of them. So, give them a present, and set them free in a handsome manner.

A Gift and no (Iddah) for Women Who are divorced before Consummation of the Marriage

This Āyah contains many rulings, including the use of the word Nikāh for the marriage contract alone. There is no other Āyah in the Qur’ān that is clearer than this on this point. It also indicates that it is permissible to divorce a woman before consummating the marriage with her.

believing women this refers to what is usually the case, although there is no difference between a believing (Muslim) woman and a woman of the People of the Book in this regard,
according to scholarly consensus. Ibn ‘Abbās, may Allāh be pleased with him, Sa‘d bin Al-Musayyib, Al-Ḥasan Al-Baṣri, ‘Ali bin Al-Ḥusayn Zayn-ul-Ābidin and a group of the Salaf took this Āyah as evidence that divorce cannot occur unless it has been preceded by marriage, because Allāh says,

\[
\text{إذا تكُرَّرَتِ المَوَاتِيَةُ ثَمّ طَفَافُهَا}
\]

\textit{When you marry believing women, and then divorce them}.

The marriage contract here is followed by divorce, which indicates that the divorce cannot be valid if it comes first.\textsuperscript{[1]}

Ibn Abi Ḥātim recorded that Ibn ‘Abbās, may Allāh be pleased with him, said, “If someone were to say, ‘every woman I marry will ipso facto be divorced,’ this does not mean anything, because Allāh says:

\[
	ext{كَبِيْرُ الْأَزْوَاجِ مَا مَاتَوْا إِذَا تَكَرَّرَتِ المَوَاتِيَةُ ثَمّ طَفَافُهَا}
\]

\textit{O you who believe! When you marry believing women, and then divorce them...}.”\textsuperscript{[2]}

It was also reported that Ibn ‘Abbās, may Allāh be pleased with him, said: “Allāh said,

\[
	ext{إذا تكُرَّرَتِ المَوَاتِيَةُ ثَمّ طَفَافُهَا}
\]

\textit{When you marry believing women, and then divorce them.}

Do you not see that divorce comes after marriage?”

A Hadīth to the same effect was recorded from ‘Amr bin Shu‘ayb from his father from his grandfather, who said: “The Messenger of Allāh ﷺ said:

\[

	ext{لَا طَلَّاقٍ لِلْبَنِي آدَمَ فِي مَا لَيْكُ}
\]

\textit{There is no divorce for the son of Ādam with regard to that which he does not possess.}”\textsuperscript{[3]}

This was recorded by Ahmad, Abu Dāwud, At-Tirmidhi and Ibn Mājah. At-Tirmidhi said, “This is a Hasan Hadīth, and it is the best thing that has been narrated on this matter.”\textsuperscript{[3]}

\begin{itemize}
  \item \textsuperscript{[1]} At-Ṭabarî 20:283.
  \item \textsuperscript{[2]} Recorded by Ibn Al-Mundhir and Ibn Abi Ḥātim. See Ad-Durr Al-Manthūr 5:392.
\end{itemize}
was also recorded by Ibn Mājah from ‘Ali and Al-Miswar bin Makhramah, may Allāh be pleased with them, that the Messenger of Allāh ﷺ said:

«There is no divorce before marriage.»[1]

«no ‘Iddah have you to count in respect of them.»

This is a command on which the scholars are agreed, that if a woman is divorced before the marriage is consummated, she does not have to observe the ‘Iddah (prescribed period for divorce) and she may go and get married immediately to whomever she wishes. The only exception in this regard is a woman whose husband died, in which case she has to observe an ‘Iddah of four months and ten days even if the marriage was not consummated. This is also according to the consensus of the scholars.

«So, give them a present, and set them free in a handsome manner.»

The present here refers to something more general than half of the named dowry or a special gift that has not been named. Allāh says:

«And if you divorce them before you have touched (had a sexual relation with) them, and you have fixed unto them their due (dowery) then pay half of that» (2:237).

And Allāh says:

«There is no sin on you, if you divorce women while yet you have not touched them, nor fixed unto them their due (dowery).

But bestow on them gift, the rich according to his means, and
the poor according to his means, a gift of reasonable amount is
a duty on the doers of good.» (2:236)

In Ṣahīḥ Al-Bukhārī, it was recorded that Sahl bin Sa’d and
Abu Usayd, may Allāh be pleased with them both, said, “The
Messenger of Allāh ∬ married Umaymah bint Sharāhīl, and
when she entered upon him ∬ he reached out his hand
towards her, and it was as if she did not like that, so he told
Abu Usayd to give her two garments.”[1] ‘Ali bin Abī Ṭalḥah
reported that Ibn ‘Abbās, may Allāh be pleased with him, said
“If the dowry had been named, she would not be entitled to
more than half, but if the dowry is not been named, he
should give her a gift according to his means, and this is the
“handsome manner.”[2]

50. O Prophet! Verily, We have made lawful to you
your wives, to whom you have paid their due (dowery), and those
(slaves) whom your right hand possesses—whom Allāh has
given to you, and the daughters of your paternal uncles and the
daughters of your paternal aunts and the daughters of your
maternal uncles and the daughters of your maternal aunts who
migrated with you, and a believing woman if she offers herself
to the Prophet, and the Prophet wishes to marry her—a
privilege for you only, not for the (rest of) the believers. Indeed
We know what We have enjoined upon them about their wives
and those (slaves) whom their right hands possess, in order that
there should be no difficulty on you. And Allāh is Ever Oft-
Forgiving, Most Merciful.»

The Women who are Lawful for the Prophet

Allāh says, addressing His Prophet that He has made lawful for him of women his wives to whom he has given the dowery, which is what is meant by “their due”, which is used here, as was stated by Mujāhid and others.[1] The dowery which he gave to his wives was twelve and half ‘Uqiyah (measures of gold) so they all received five hundred Dirhams except for Umm Ḥabībah bint Abī Sufyān, to whom An-Najāshī, may Allāh have mercy on him, gave four hundred Dīnars (on behalf of the Prophet) Ṣafīyyah bint Ḥuyay, whom he chose from among the prisoners of Khaybar, then he set her free, making her release her dowery. A similar case was that of Juwayriyyah bint Al-Ḥārith Al-Mustalaqiyah – he paid off the contract to buy her freedom from Thābit bin Qays bin Shammās and married her. May Allāh be pleased with them all.

(وَمَا مَلَكْتُ بَيْنَكَ وَسَمَا أَنَا: اللَّهُ عَزِيزٌ)

(those (slaves) whom your right hand possesses whom Allah has given to you.)

means, ‘the slave-girls whom you took from the war booty are also permitted to you.’ He owned Ṣafīyyah and Juwayriyyah, then he manumitted them and married them, and he owned Rayḥānah bint Shamʿūn An-Naḍariyyah and Miṣriyyah Al-Qibṭiyyah, the mother of his son Ibrāhīm, upon him be peace; they were both among the prisoners, may Allāh be pleased with them.

(وَمَا كَبَّرْتَ عَلَى وَسَناتٍ عَنْيَةٍ وَ Twee hart سلَّمَ خَالِدُ وَمسَنات خُذُلتُ)

(and the daughters of your paternal uncles and the daughters of your maternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts)

This is justice which avoids going to either extreme, for the Christians do not marry a woman unless there are seven grandfathers between the man and the woman (i.e., they are very distantly related or not at all), and the Jews allow a man to marry his brother’s daughter or his sister’s daughter. So the pure and perfect Shari‘ah came to cancel out the extremes of

the Christians, and permitted marriage to the daughter of a paternal uncle or aunt, or the daughter of a maternal uncle or aunt, and forbade the excesses of the Jews who allowed marriage to the daughter of a brother or sister which is an abhorrent thing.

«وَأَمَّامَ مَكْرَمَةٍ إِنِّي وَعَسْتُ نَفْسِي إِنَّ أَرَادَ الْمَلِكُ أَنْ يَسْتَخْلِصَهَا نَفْسَهُ لَكُمْ ِّلَ»

«And a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her - a privilege for you only,»

means, ‘also lawful for you, O Prophet, is a believing woman if she offers herself to you, to marry her without a dowery, if you wish to do so.' This Ayah includes two conditions.

Imám Aḥmad recorded from Sahl bin Sa'd As-Sā'īdī that a woman came to the Messenger of Allāh ﷺ and said, “O Messenger of Allāh, verily, I offer myself to you (for marriage).” She stood there for a long time, then a man stood up and said, “O Messenger of Allāh, marry her to me if you do not want to marry her.” The Messenger of Allāh ﷺ said:

«َهَلْ عَنْدَكَ مِنَ الْشَّيَاءِ نَضْرُفَهَا إِلَيْهِ؟»

«Do you have anything that you could give to her as a dowery?»

He said, “I have only this garment of mine.” The Messenger of Allāh ﷺ said:

«إِنَّ أَغْطَسُهَا إِذَا أَزَرُتْ جَلَّتْ لَا إِزَارُ لَكَ، فَأَلْقِيَتْ شَيْئًا»

«If you give her your garment, you will be left with no garment. Look for something.»

He said, “I do not have anything.” He said:

«الْيَسْمَ رَزْقٌ خَائِنًا مِنْ خَيْبَةٍ»

«Look for something, even if it is only an iron ring.»

So he looked, but he could not find anything. Then the Messenger of Allāh ﷺ said to him:

«َهَلْ مَعَكَ مِنَ الْقُرْآنِ شَيْئًا؟»

«Do you have [know] anything of the Qur’ān?»

He said, “Yes, Sūrah such and such and Sūrah and such,” he
named the Sūrahṣ. So, the Messenger of Allāh ﷺ said:

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Ikrimah said: “This means, it is not permissible for anyone else to marry a woman who offers herself to him; if a woman offers herself to a man, it is not permissible for him (to marry her) unless he gives her something.”[1] This was also the view of Mujahid, Ash-Sha‘bi and others.[2] In other words, if a woman offers herself to a man, when he consummates the marriage, he has to give her a dowry like that given to any other woman of her status, as the Messenger of Allah ﷺ ruled in the case of Barwa‘ bint Wāshiq when she offered herself in marriage; the Messenger of Allah ﷺ ruled that she should be given a dowry that was appropriate for a woman like her after her husband died. Death and consummation are the same with regard to the confirmation of the dowery, and the giving of a dowery appropriate to the woman’s status in the case of those who offer themselves to men other than the Prophet ﷺ is an established ruling. With regard to the Prophet ﷺ himself, he is not obliged to give a dowery to a woman who offers herself to him, even if he consummated the marriage, because he has the right to marry without a dowery, Wali (representative) or witnesses, as we have seen in the story of Zaynab bint Ja‘sh, may Allah be pleased with her. Qatadah said, concerning the Ayah:

\[\text{سَالِيِّكَةُ يَّكُنْ مِنْ ذُرْوَيْنَ الْمُؤْمِنَينَ}\]

"a privilege for you only, not for the (rest of) the believers."

no woman has the right to offer herself to any man without a Wali or a dowery, except to the Prophet ﷺ.[3]

\[\text{قَدْ عَلَّمَنَا مَا فَرَّضَنَا عَلَيْهِمْ فِي أُوْرَمِيْهِمْ وَا لَّمْ نُعْلِنَّهَا مُقَنَّةً}\]

"Indeed We know what We have enjoined upon them about their wives and those (servants) whom their right hands possess,"

Ubayy bin Ka‘b, Mujahid, Al-Hasan, Qatadah and Ibn Jarir said, concerning the Ayah:

\[\text{قَدْ عَلَّمَنَا مَا فَرَّضَنَا عَلَيْهِمْ فِي أُوْرَمِيْهِمْ}\]

Indeed We know what We have enjoined upon them about their wives,
means, 'concerning the limiting of their number to four free
women,\textsuperscript{[1]} and whatever they wish of slave-girls, and the
conditions of a representative, dowery and witnesses to the
marriage. This is with regard to the Ummah (the people), but
We have granted an exemption in your case and have not
imposed any of these obligations upon you.'

\textit{in order that there should be no difficulty on you. And Allâh}
\textit{is Ever Oft-Forgiving, Most Merciful.}

\textbullet\textbullet\textbullet

\textit{This is the end of volume seven.}

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\textit{Volume eight begins with Sûrat Al-Ahzâb, Verse. 51.}

\footnote{\textit{Aţ-Tabari 20:290.}}